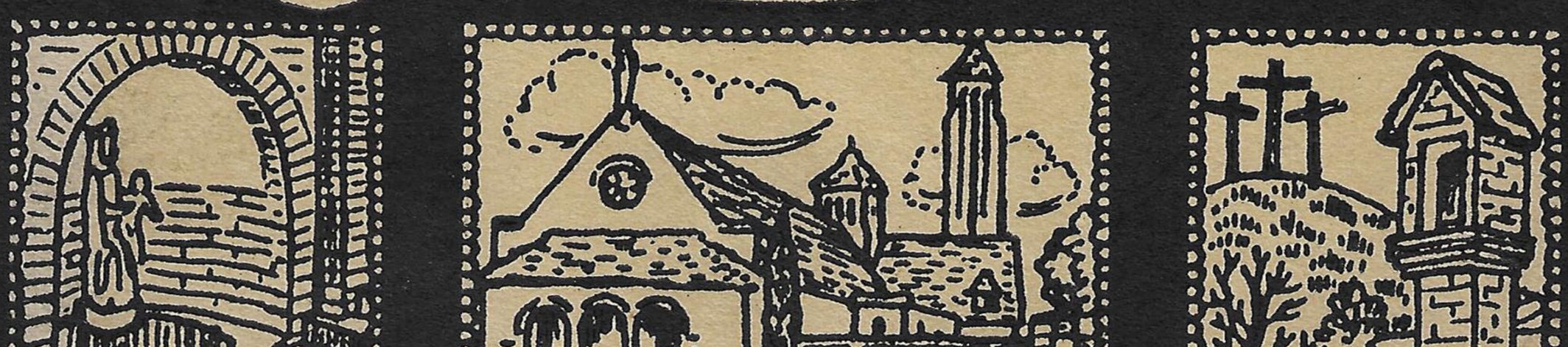
MARY'S SHRINE

OF THE HOLY HOUSE WALSINGHAM



MARY'S SHRINE OF THE HOLY HOUSE, WALSINGHAM

APPROACH TO THE SHRINE

MARY'S SHRINE
OF THE HOLY HOUSE, WALSINGHAM

By

A. HOPE PATTEN, C.S.A.

CAMBRIDGE
1954

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PREFACE

THIS LITTLE BOOK OF ILLUSTRATIONS has been put together for the benefit of the many pilgrims to the Shrine of the Holy House. It is addressed especially to our old friends who, since the earliest years of the revival of the ancient devotion to Our Lady of Walsingham, have forwarded the rebuilding of this centre of pilgrimage.

Perhaps the title should have been "Lest we Forget," for we have been surprised at the number of happenings and events, the details of which have been already lost in the course of three brief decades, so that much that would have been of interest to future generations has gone for ever.

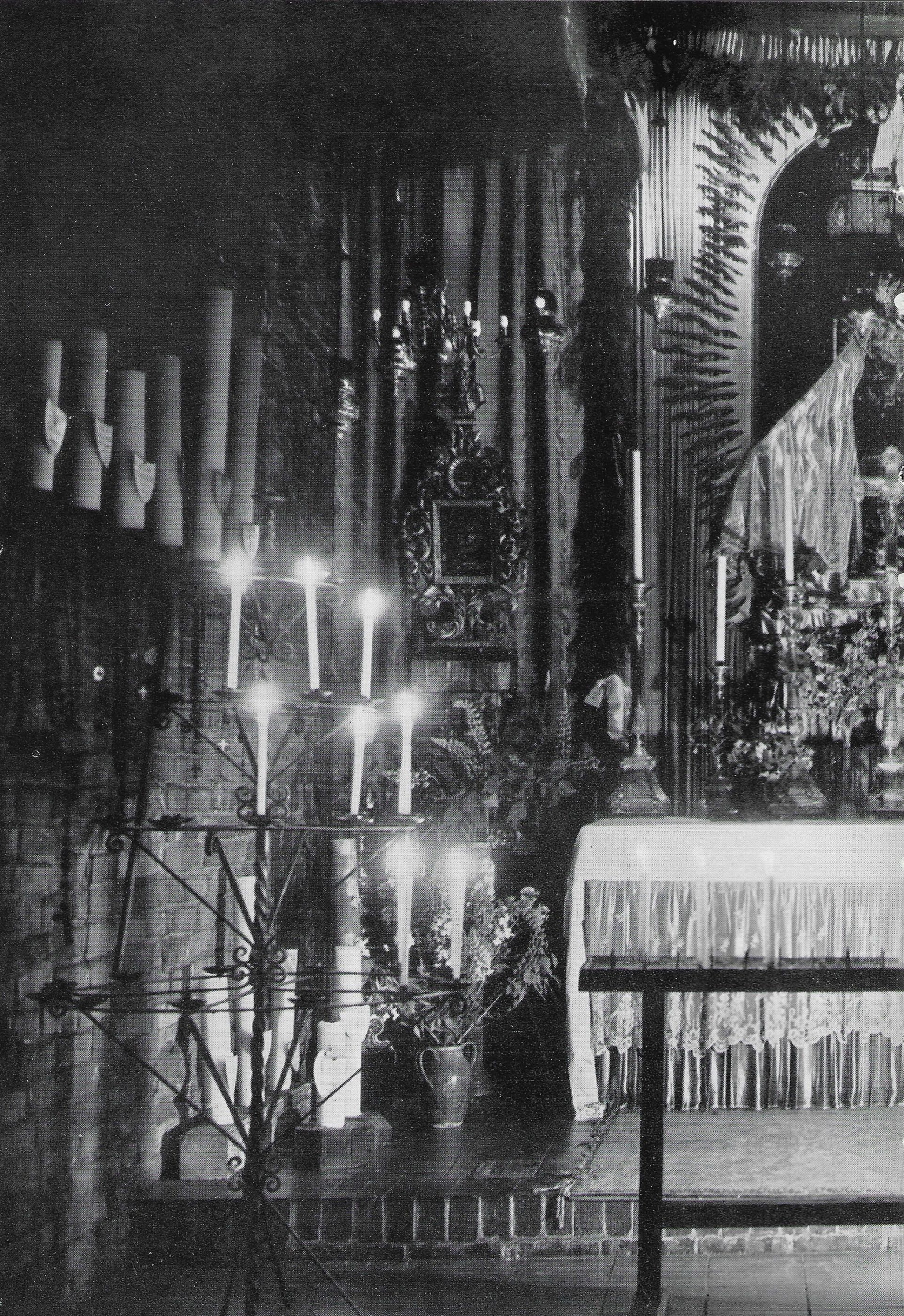
These few pages are an attempt to recall something of the story of Walsingham's Shrine in this century, and to supply a souvenir of the twenty-first anniversary of the refoundation of the Holy House and the translation of the venerated image from the parish church of St Mary's on October 14–15th, 1931.

This record contains some account of a few of the favours granted to petitions offered here and elsewhere through the powerful intercession of the Mother of God under her title of "Our Lady of Walsingham," and are printed at the request of a number of clients of Our Lady. They are recorded in chapter 5.

I am indebted to Miss Enid Chadwick for checking the proofs and drawing the design for the cover of this book. Also to Father Carleton for making a number of suggestions and rearrangements.

A.H.P.

following illustration : INTERIOR OF HOLY HOUSE



PARISH CHURCH, WALSINGHAM

CHAPTER 1

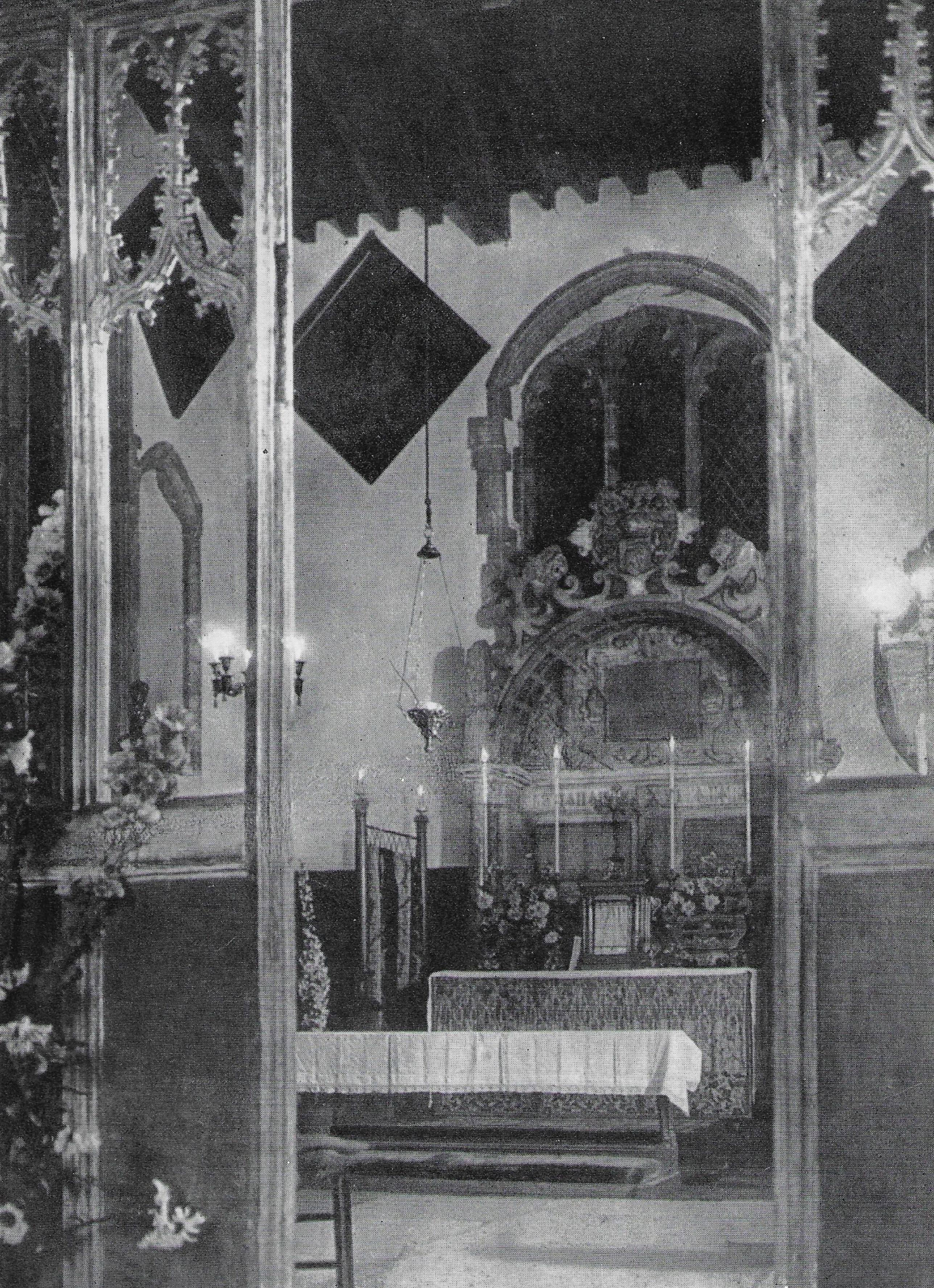
A SUMMER'S EVENING: On the evening of July 6th, 1922, the bells in the quiet old Norfolk village of Walsingham rang out in a merry peal as a small procession carrying an image of ancient design moved into the church from the south porch, where it had just been hallowed by that much loved priest of the Catholic revival, Father Alban Baverstock.

A halt was made at the famous Seven Sacrament font, and the then Vicar of Holy Trinity, Reading, standing on the steps, delivered a stirring sermon on the significance of the event then taking place. At its conclusion the procession re-formed; girls carrying boughs of sweet-smelling syringa preceded the image and a small company of nine priests, followed by people of the village all singing happily in Our Lady's honour, accompanied by the still clashing bells and the pealing organ, proceeded to the Guilds' Chapel in the same church. And there, on a pillar, the statue was set up, looking towards the ruins of the old Augustinian Priory, to the north of which the original shrine of the Holy House once stood. The Rosary was said, and Devotions to the Blessed Sacrament concluded the simple yet moving little ceremony.

Our Lady of Walsingham had come back.

Ever since that evening, the Rosary has been said every day at 6. The next day an intercession book was placed at the foot of the column on which the image stood. For a year this shrine in the Parish Church continued to be a centre of prayer for the villagers, and, with growing devotion to Our Lady, grew loving visits also to Our Lord tabernacling in their midst, and all day almost continual watch was kept before the altar and the shrine.

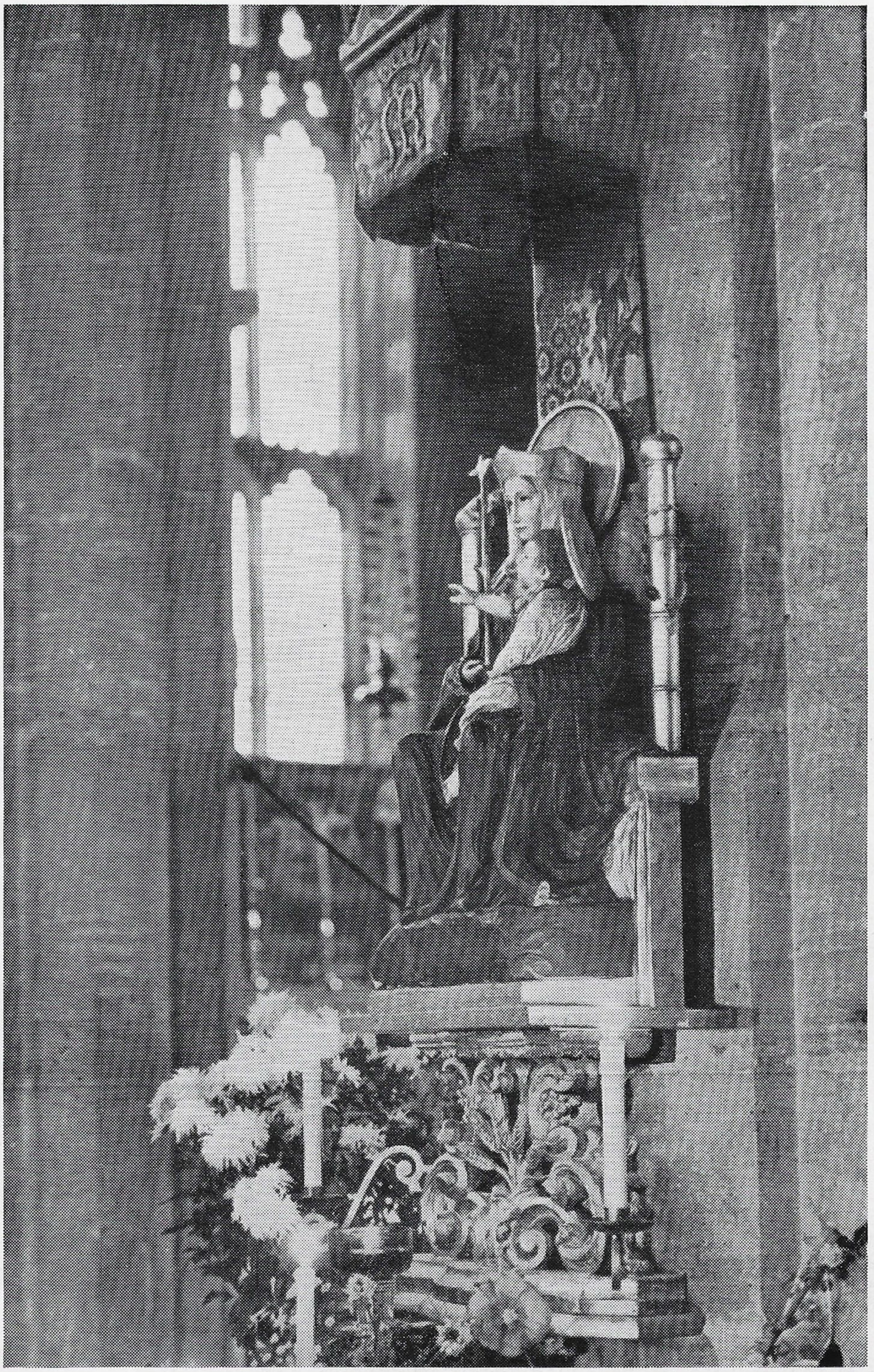
PARISH CHURCH, HIGH ALTAR



GUILDS' CHAPEL, S. MARY'S

The next year there commenced a trickle of pilgrims from outside the parish. Requests for prayer were received both from them and through the post, and the stream of favours, spiritual and temporal, began to flow in response to Our Lady's intercession. Organised pilgrimages began, inaugurated by the then ' League of Our Lady ' (now the ' Society of Mary '). Both sick and whole folk came. Thanksgivings were offered: plaques and votive gifts were set up.

AN ORGANISED PILGRIMAGE: On the first night of an organised pilgrimage Vespers was sung and Benediction given, after which all made their confessions. On the following morning the Holy Sacrifice was offered at 7 o'clock and there was a general Communion, and the pilgrim-priests said private Masses. During the morning the Stations of the Cross were made, often special mementos being announced at each of the fourteen halts—"for pilgrims of the past"—" for the soul of the king through whom the shrines were overthrown "—" for the return of our country to the full faith "—" for the reunion of Christendom," and so on. And then there was a walk of about two and a half miles, out and uphill to S. Giles', Houghton, where the Rosary was said for the parish from which the pilgrims came. After this, they proceeded to the Slipper Chapel, sometimes singing or saying litanies. This little chapel is one of a long series of similar halting places which used to line the roads from far and near, along which the mediaeval palmers came to " the Holy Land of Walsingham." Dedicated to S. Catherine of Alexandria, once the abode of a succession of hermits, the Slipper Chapel is one of the most perfect buildings in the country. Outside this our pilgrims of the early 20th century were wont to make a halt, and after saying the Angelus prayed for all who had passed that way down the centuries and for the return of the Ecclesia Anglicana to union with the Holy See—the ultimate aim of the Catholic revival in this land. Since those days in the twenties, and early thirties, this chapel has been converted into the Roman Catholic Shrine of Our Lady of Walsingham, and has became the centre of a vast concourse of pilgrims. Leaving the Slipper Chapel, our pilgrims walked by the little stream, once a part of the navigable river Stiffkey, along what some now call " the holy Mile," into the



OUR LADY OF WALSINGHAM AS FIRST SET UP, 1922

SHRINE OF OUR LADY IN PARISH CHURCH BEFORE TRANSLATION, 1930

village of Walsingham; and so to lunch. In the Parish Church during the afternoon public intercessions were offered for the sick, suffering, sorrowful, and all other kinds of petitions. A procession was then formed and, passing up the High Street, visited the site of the Priory. Stations were made at the high altar, at the place now venerated by the Roman Catholics as the site of the Holy House, and water was drunk from the wells. Then all went to the Vicarage garden for tea.

During those years, at the Assumption and some other larger pilgrimages, Dr. O'Rorke, Vicar of Blakeney, formerly Bishop of Accra, used to come and sing Pontifical Vespers, preside at a procession round the church and yard, and assist at Benediction; and later, presentations were made and a reception held in what is now the Pilgrims' Refectory. Next morning there were early Masses and Holy Communion, and at 10 o'clock a final low Mass with music; then farewells. Happy days those !

TRANSPORT OF A PILGRIMAGE IN LATE TWENTIES

TRANSPORT OF A PILGRIMAGE IN LATE FORTIES

CHAPTER 2

THE ANCIENT STORY OF WALSINGHAM. What was the reason for all this devotion, and why in that remote village of East Anglia ? That is an old story dating from the time before the Norman Conquest, and carries us through the Middle Ages to the years before the Protestant Reformation in England.

In the reign of S. Edward the Confessor there lived on the banks of the river Stiffkey a lady called Richeldis. Little is known of her beyond her name, and she is said to have been a widow, but subsequent dates make it far more probable that in 1061 she was a child, or young girl.

Five years before the coming of William from Normandy Our Lady is reported to have appeared, asking her, as later she asked S. Bernadette at Lourdes, to have a chapel built (which in this case was to be a copy of the Santa Casa at Nazareth) in honour of the Mystery of the Incarnation.

At the bottom of the flight of steps leading down to the cave in the Church of the Annunciation at Nazareth is a space where the original Holy House of Our Lady is said to have stood.

From this place, according to a late tradition, the House is said to have been conveyed to Loreto (1294).

Two hundred years before this (1061) our Lady requested Richeldis to build her a chapel in Walsingham from a " showing " or vision of the Holy House as it originally was at the time of the Incarnation, when it stood before the cave at Nazareth. Richeldis was also directed to have it made the same size as the original, 23 feet 6 inches by 12 feet 10 inches*. Formerly, both had but one door in the centre of the north

* Note : The Holy House of Loreto is 31 ft. 3 ins. × 13 ft. 6½ ins.

wall; both had but one small window, slightly to the north of the west wall; both in the early 16th century had that door blocked up and two doors made facing each other at the west end of the north and south walls; and there is a strong probability that the shrine at Loreto may be a copy of the elder sanctuary at Walsingham, when we remember that there is little early tradition, or evidence from the writings of pilgrims and others, that a cottage, or house, was seen in the early Middle Ages or for a long time before that on the site of Our Lady's home in Nazareth.

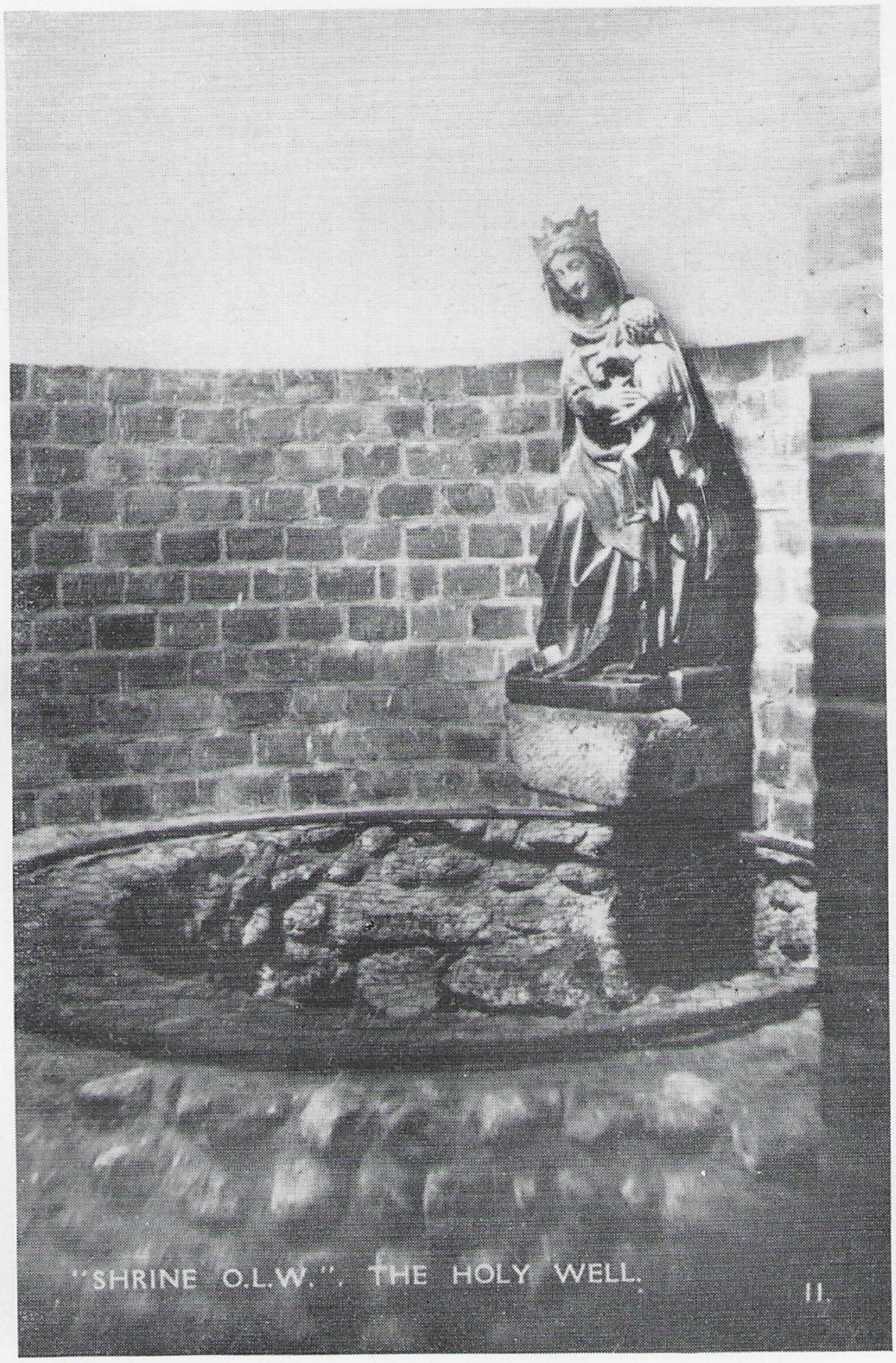
At the time of Our Lady's appearing in Walsingham a spring gushed forth in the meads, which was taken to be a sign from her—perhaps of the truth of the apparition.

The news of these wonderful events soon spread over the countryside and must have been a means of comfort and spiritual support to our Saxon forebears during the horrors and bitterness of the Norman invasion. And in time Walsingham became a place much frequented by the sorrowful and bereaved; and then, as miracles of healing and conversion began, a great stream of pilgrims found their way through the forests and over the fens, by river and sea, to the Holy House of Our Lady in England's Nazareth. In the course of years it became the most frequented shrine in the whole of England, not to be rivalled even when, a hundred and four years after its foundation, the fame of S. Thomas the Martyr of Canterbury drew clients from all over Europe. To Walsingham came kings and queens, commencing, some say, with Richard Coeur de Lion after his return from imprisonment. Edward I is known to have had a great devotion to this place and to have visited it at least thirteen times, and almost every king and queen of England after him until the 16th century.

Candlemas seems to have been a favourite time to commence the annual pilgrimage season at that period. Toward the end of its greatness Henry VII came to offer thanks for the victory of Stoke, and Queen Katharine of Aragon for the victory of Flodden Field. Henry VIII made at least three pilgrimages; to say nothing of the known and unknown men and women during the five hundred years or more of its original glory. Walsingham would not have drawn the crowds it did for years,

RE-DISCOVERY OF THE HOLY WELL, 1930

HOLY WELL AS FIRST UNCOVERED



OUR LADY AT THE WELL

were it not for the fame of the Holy House of Our Lady and her greatly venerated image. These were the two powerful magnets through the centuries.

The origin of the image and how it first came to the Stiffkey valley is lost in obscurity, but that it was venerated here from the eleventh century is well known, and it is not unlikely that it was an object of pious devotion long before the visions of Our Lady made Walsingham a household name in Europe. It has been suggested by some writers that Richeldis only renewed a long-standing cult in this place by building a chapel, or restoring an older one, according to the plan shown to her by Our Lady.

A great Augustinian Priory, with one of the most beautiful churches in the country, was raised to the south of the little church containing the Shrine. This was rebuilt on a more magnificent scale at least twice.

The Holy House was enclosed in a protecting chapel, which was being rebuilt, or at least transformed, in the early sixteenth century and was known as the "new work." When it was visited by Erasmus in 1511 it seems to have still been waiting for its new windows which were under order from the king.

And then came the devastation of the Religious Houses, the shrines and most of the holy places of England, and with them Our Lady's shrine in Walsingham was so utterly broken down that even the certain memory of its actual site was lost. But the tradition remained that God had worked many miracles at this place through the prayers of the Holy Virgin.

Silence settled over the lanes and byeways of the countryside; the roads were neglected. Walsingham slipped back into insignificance, and swift ruin overcame its magnificent precincts and churches. The song of vast concourses of pilgrims died on the air.

TRANSLATION OF O.L.W. FROM PARISH CHURCH TO RESTORED HOLY HOUSE 1931

TRANSLATION OF O.L.W., SEPTEMBER 15, 1931

ARRIVAL OF IMAGE OF O.L.W. AT RESTORED SHRINE OCTOBER 15, 1931

A PARISH PILGRIMAGE FROM SOUTHEND

CHAPTER 3

A REVIVAL. It was in 1884 that Arthur Wagner, the Vicar of Brighton and builder of most of its famous churches, added to his foundation at S. Mary's, Buxted, a south aisle which became the first Walsingham chapel to be set up in the country since the 16th century. Later a small replica of the Holy House was built at King's Lynn, and became a place of annual pilgrimage for Roman Catholics. But it was left for English Church-people in Walsingham itself to restore regular devotion and pilgrimages to Our Lady under her ancient title. That was in 1922. For nine years the Parish Church of S. Mary was the centre of this revived devotion, and itself began to acquire the title of " the Pilgrimage Church." Here the Society of Our Lady of Walsingham was founded, which now has members all over the English-speaking world. Here, towards 1931, the inception of the Priest Associates began, and here the idea of the restoration of the Holy House and the setting up of a permanent shrine outside the walls of the parochial church was conceived.

For some time the Parish Priest had been planning to build, sooner or later, a chapel for the Shrine in order to ensure the permanency of the cult under any possible contingency. At this time God, Who always moves in a mysterious way, seems clearly to have guided us, for in conversation with the then Bishop of Norwich, Dr. Pollock, the devotion to Our Lady of Walsingham and the revived pilgrimage were discussed, and this talk confirmed the Parish Priest in his opinion that there might be difficulties raised—not by Dr. Pollock, who always had expressed a kindly and pastoral friendliness to Walsingham, but in the future—and that the time had now come to consider

FOUNDATION OF ORIGINAL SHRINE CHURCH, NORTH WALL LOOKING WEST

FOUNDATION OF ORIGINAL SHRINE CHURCH, SOUTH WALL LOOKING EAST

this move. So he called a meeting of a few friends in London. Here he sketched out plans for the building which now forms the west end of the Pilgrimage Church and the reconstructed Holy House. After this meeting the Parish Priest asked to see his Bishop, and told him that he was going to build a chapel on private property into which he would move the image of Our Lady of Walsingham, and the Bishop expressed his pleasure (and in a subsequent conversation was disposed to grant a licence, but was evidently persuaded from doing this). And as the ensuing story of the discoveries on the site of the new building will show, it was again evident by the overruling of God that at that time it was better otherwise, for since the opening of the restored Holy House the devotion and pilgrimage have grown out of all expectation and the ancient foundations have been discovered.

The result of this gathering was that the major part of the money required in order to set the scheme going was promised there and then, while at the same time Sir William Milner gave the kitchen garden of the Hospice upon which to build.

Plans were prepared by the architects upon the sketch and dimensions furnished by the Parish Priest, and an appeal was sent out, which in a short time made it possible for the work to begin in real earnest. It was remarkable how Catholics all over the country responded.

It must be remembered that excavations had been undertaken many years back in the grounds of the Priory, now known as the Abbey, to the north of the site of the foundations of its Church, in order to find the footings of the Shrine of Our Lady which were known to have lain in that direction in the cemetery of the Canons. Certain foundations were uncovered here which have since been the cause of much controversy, and which are considered by some to be those of the original Shrine, and by others to be the remains of the great tower or even a north porch. At the same time long trenches were made from the north wall of the Priory church foundations in the hope of discovering more convincing remains of the Holy House and so settling the controversy; but there were no satisfactory results.

Now the garden given for the reconstruction of the Shrine happened to be the nearest unbuilt ground to the north of the Priory ruins. Imagine how great was the surprise when excavations disclosed a well-made cobbled floor some four feet below the surface, and again, when a few days later digging up an apple tree, it was found to have its roots embedded in a well-head also four feet below the garden level. This well was cleared of soil and several feet of packed clay, under which several shoe-soles of sixteenth century date were discovered. The well is built of flint upon a foundation of four small trees, and experts have pronounced it to be of Norman or even Saxon construction. Upon the removal of the clay, the water welled up, and has since continued to give a strong supply.

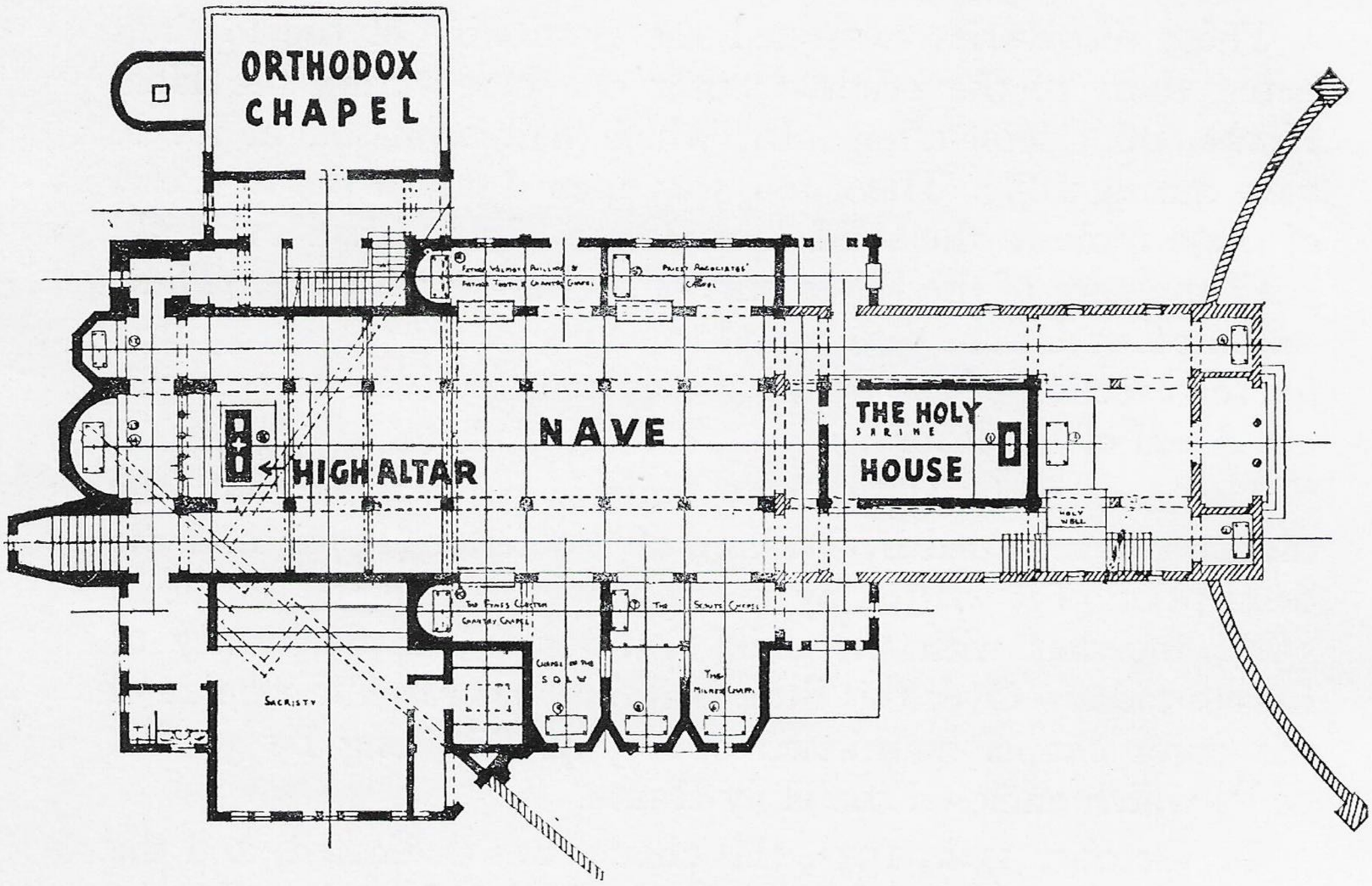
This evidence gave the impression that for some purpose the well had been deliberately desecrated. At the same time part of some ancient foundations were uncovered which later on (1938) were further opened out and were found to correspond closely to the measurements made by William of Worcester (c. 1479).

These discoveries suggested the possibility of the footings being those of the original outer chapel covering the Holy House, built soon after 1061, which had been sought for in vain during 1853. Then, too, was opened out at the west end of these remains the solid square base of what had evidently been the core of the lower part of a churchyard cross. These ancient foundations were found to be just of the shape required for the erection of the building depicted upon the early mediaeval seal of the Priory.

The new Holy House was built in accordance with the dimensions recorded by William of Worcester (1479), and the description of it written by Erasmus who visited the Shrine in 1511, together with the chief features of the Sanctuary at Loreto today. Over this little building was raised a replica of the outer chapel mentioned above, 48 feet long by 30 feet wide, which enclosed the Holy House.

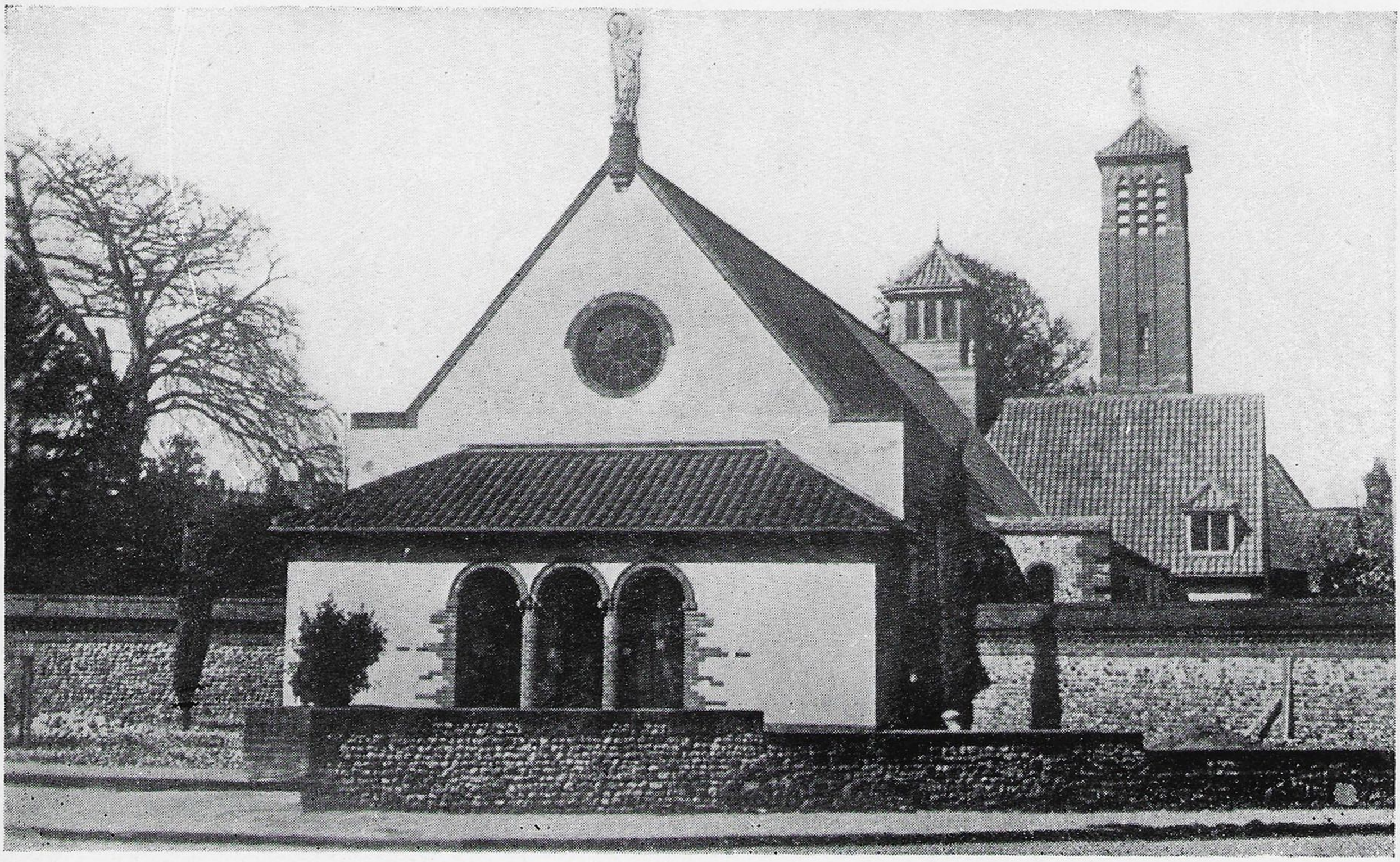
On October 15th, 1931, this chapel was dedicated, and the first Mass since the 16th century said on that site. In the Parish Church Pontifical High Mass was sung in the presence

BUILDING EXTENSION TO PILGRIMAGE CHURCH, LOOKING EAST

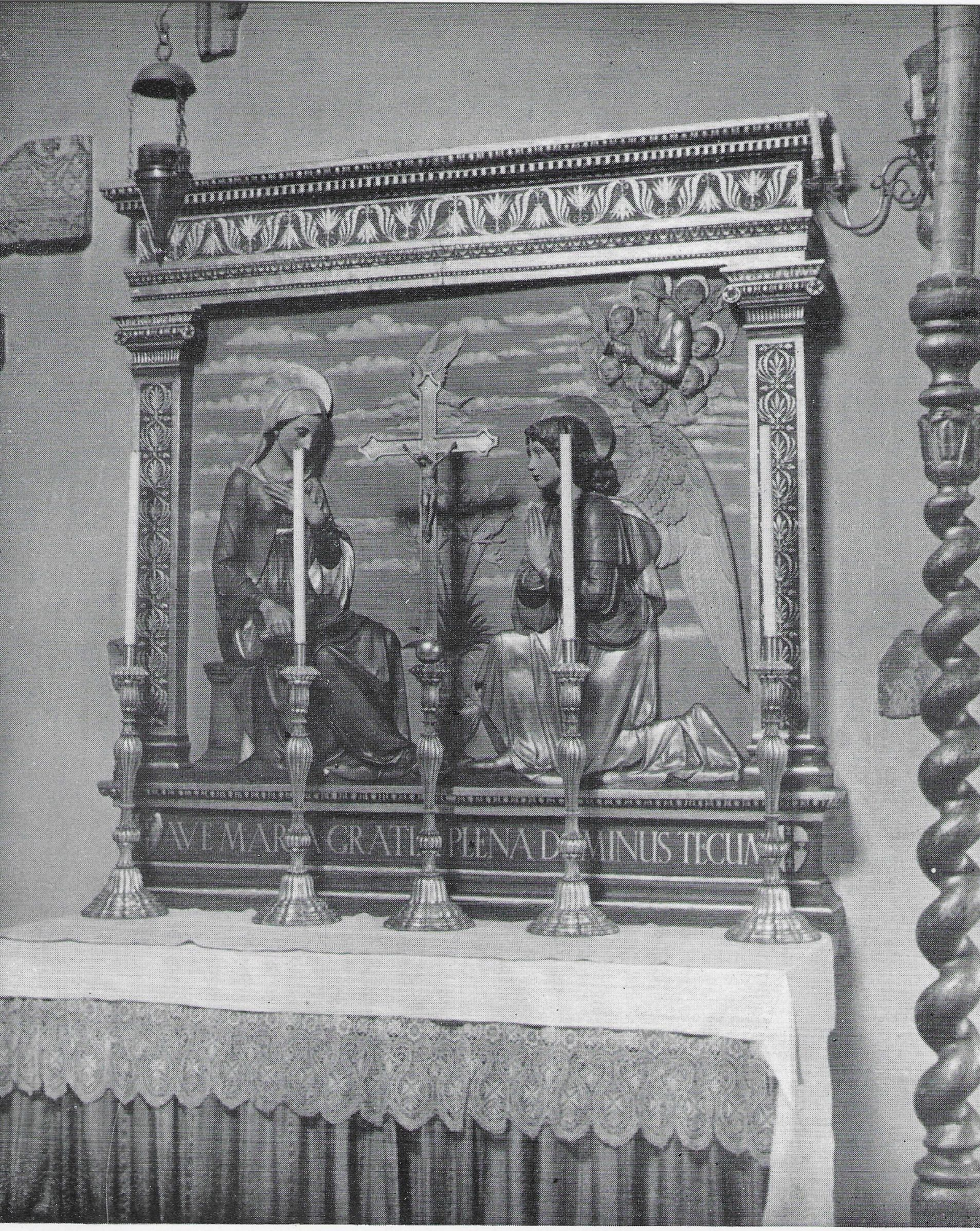


PLAN OF PILGRIMAGE CHURCH

A STREET IN WALSINGHAM



WEST END OF PILGRIMAGE CHURCH



ALTAR OF THE ANNUNCIATION. CHAPEL OF THE SOCIETY OF MARY

THE HIGH ALTAR FROM WINDOW OF HOLY HOUSE

of a vast crowd by Bishop O'Rorke. And in the afternoon Our Lady's image, which was already regarded with great veneration, was carried in solemn procession from S. Mary's to the new Shrine, while the bells both of the Church and the Shrine rang out their praises.

This translation of the image gave a great impetus to the devotion and to the ever-increasing number of pilgrims coming to seek Our Lady's intercession. Cures and other favours were continually reported, and a flood of petitions sent in for the intercessions, which continued to be offered daily at 6 o'clock.

The keeping of the Centenary of the Catholic Revival (1933) included a pilgrimage to the Holy House. There was Pontifical High Mass in S. Mary's. After Mass the pilgrims, with the Bishop and the Abbot of Nashdom O.S.B., priests, monks, and nuns, proceeded to the Holy House singing the Rosary. In the afternoon there was a procession of the Blessed Sacrament in the grounds, and Benediction was given at the open air altar pavilion presented by Lord Halifax. The canopy was carried by the Duke of Argyll, Sir William Milner, Sir John Shaw and Captain Garratt.

Two things became clear as the pilgrimages grew. First, the space was much too confined for congregations of any size, and therefore it continued to be necessary to hold the services in the Parish Church of S. Mary's; and the uncertainty of our English weather made processions to and from the Holy House very precarious. So after six years it was evident that there must be an immediate extension, and in 1937 a second building appeal was put out and plans were again prepared. It was during these operations that the ideas suggested by the finds of 1931 were confirmed. An examination was made of the whole site where the new work was to be set up, and footings were uncovered of a narrow rectangular building or chapel, the total internal length being 56 feet 3 inches, divided into two parts, the main part being 48 feet by 18 feet 8 inches and the smaller part 8 feet 3 inches by 18 feet 8 inches, part of the remains of the dividing wall being in situ. At the angles of the 48 foot section the foundations of four small turrets were found; the turret to the south-east seems to enclose the remains of a well; a little to the west of

EXTERIOR OF HOLY HOUSE—LOOKING WEST

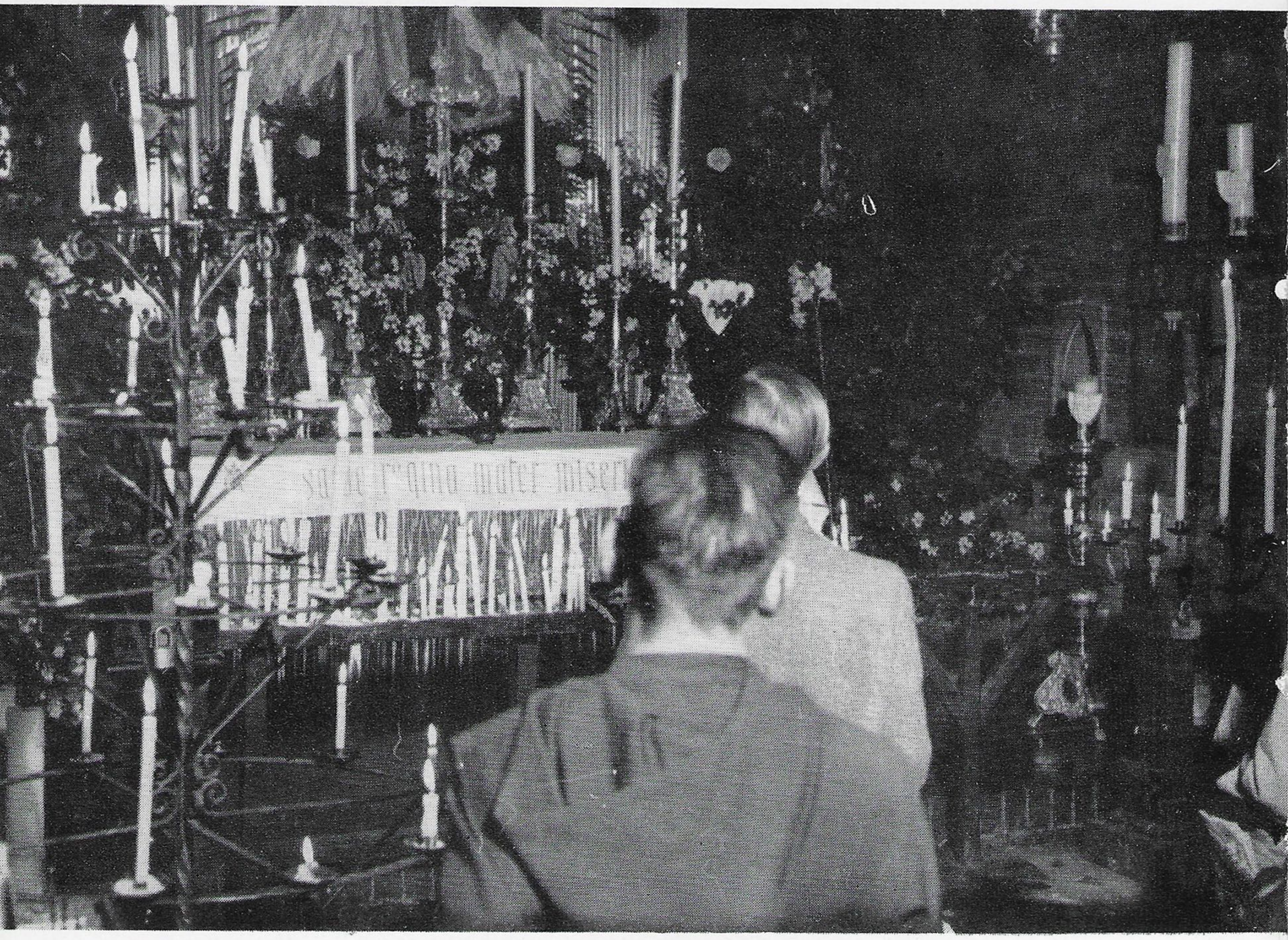
the centre of the north wall are remains of what is evidently a porch. A second well still exists to the north and close to these foundations.

The section 18 feet 8 inches by 8 feet 3 inches exceeds the length of the outer chapel covering the Holy House by 8 feet 3 inches, according to William of Worcester's pacing; but Erasmus tells us that the Canon in charge of the altar of the Holy House brought forth treasures from beneath the altar, figures of kings in gold and silver, and other offerings so numerous that it seems impossible for them to have been contained in or under the altar. It is probable that the Holy House may have had its east end against this space, and that from there these treasures were passed to the reverend showman in the Shrine itself; or there may have been a small sacristy here.

With the extension a church 146 feet long by 60 feet wide at the widest part was raised to the honour of God and Our Lady. The Holy House is at the west end, and in this western end opposite the main door is the chapel of the Society of Mary, the successor of the pioneer Society of the return to Walsingham. Its altar is dedicated to the Mystery of the Annunciation and under the patronage of SS. Gabriel and Vincent; the feretory of the latter Saint stands on the gospel side above the Holy Well. The Well is approached on either side by two flights of steps. On a stone under a small domed roof rests a lovely image of Our Lady over the water. The church has fifteen altars in their several chapels, in addition to the Holy House and the High altar which is dedicated to the Assumption of Our Lady. In the south transept upstairs is the Orthodox chapel, consecrated by the late Archbishop Sava of Grodno, in which chapel the Orthodox who visit the Shrine celebrate their Liturgy.

The Pilgrimage Church contains many treasures which have been given as votive offerings by different pilgrims. The sacristies (closed to the public) are on the north side of the choir. Here are preserved most of the relics of which the church is possessed; these are exposed for veneration on their feasts.

*Note : The distance between the outside N. to S. of these towers is 30 ft. William of Worcester pacing of the outer chapel being 45 ft. × 30 ft.



INTERIOR OF THE HOLY HOUSE

VIEW FROM NORTH AISLE ACROSS NAVE

It was on Whit Monday, June 6th, 1938, the fabric being completed, that the extensions were solemnly blessed. Once again Bishop O'Rorke performed the ceremony, assisted by some thousands of pilgrims from all over England. The function commenced on Sunday the 5th, when the Parish Church was packed with parishioners and visitors. Bishop O'Rorke presided, and preached a wonderful sermon to the spellbound congregation. Later in the day he consecrated the stones for the altars, anointing them and enclosing the relics. At Evensong, Father Alban Baverstock preached, and during the office a procession of Orthodox came up the nave and entered the sanctuary, led by Archbishop Nestor, Archimandrite Nicholas Gibbes, Father Polski, and others. Benediction followed. The next morning, by half past eleven the streets were thronged with pilgrims making their way to the Parish Church to take their place in the procession. This was divided into sections. First came the Scouts; then long rows of dark-habited nuns and other Religious with the Lord Abbot of Nashdom; white-robed children; a group of over one hundred and fifty Priest Associates of the Holy House; next, the group of Eastern Orthodox priests, Archimandrites and Archbishop Nestor; then came the Guardians of the Shrine in their blue and scarlet mantles, headed by the beadle; and Bishop O'Rorke with his ministers; finally over four thousand pilgrims. The whole village was decorated with flags, flowers and bunting. When the Bishop had reached the Shrine he sprinkled it, without and within, with holy water and blessed it, and after the altars were vested, he presided at the Mass. To accommodate the assembled crowds a High Mass was also sung at the same time at the Hickleton altar pavilion in the grounds. During the afternoon the Archbishop Nestor with the other Orthodox sang a Solemn Te Deum in the Holy House in honour of Our Lady. Father Biggart C.R. delivered an oration during the afternoon, which he concluded with the quotation: ' " Dear Mother, speak to us of the Eternal: not like earthly beauty, dangerous to look upon, but like the morning star, which is thy emblem, bright and musical, breathing purity, telling of heaven and infusing peace. O harbinger of day ! O hope of the pilgrim ! Lead us as thou

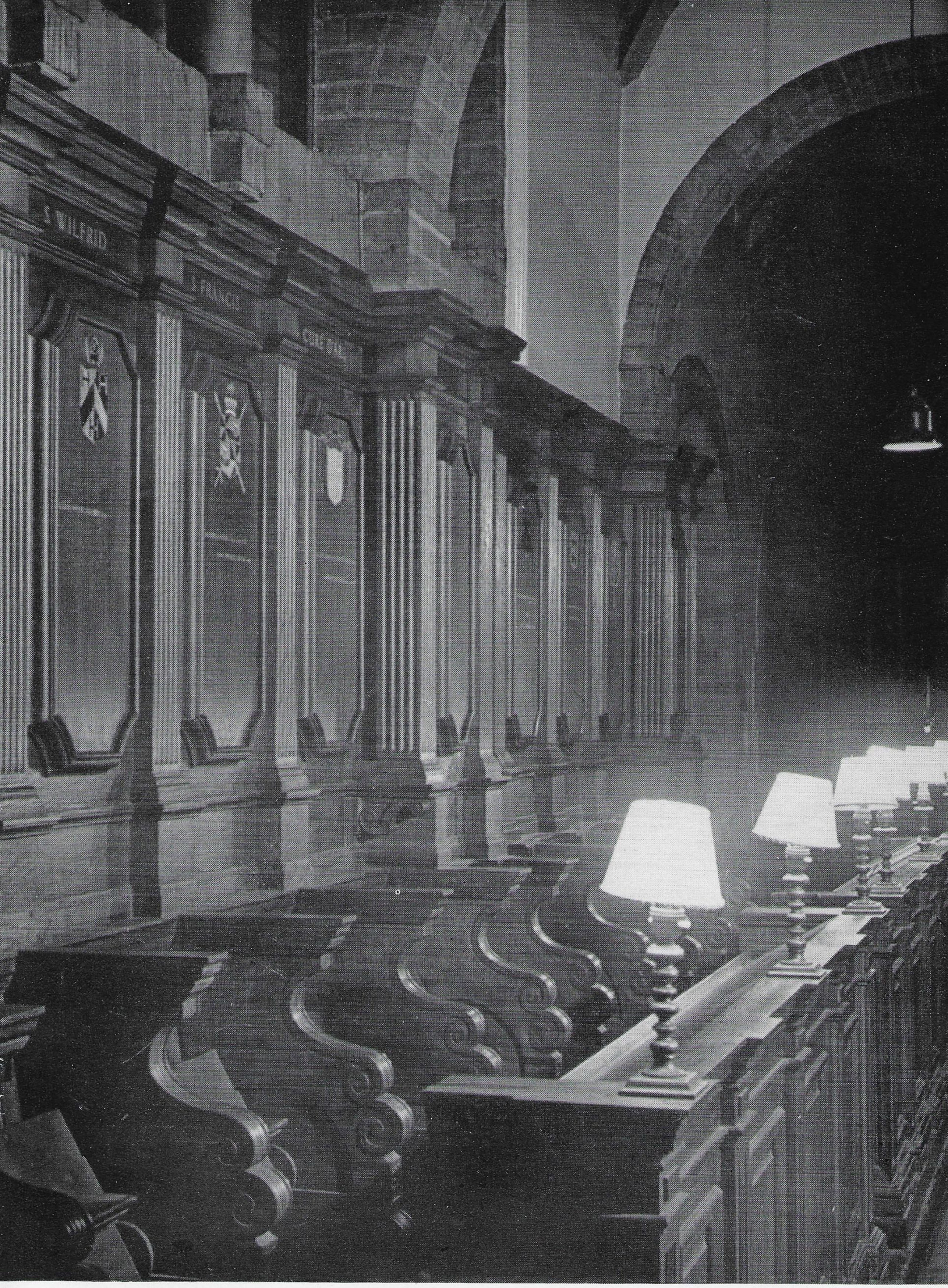
hast led, in the dark night, across the bleak wilderness, guide us on to our Lord Jesus Christ, guide us home ! " Ora pro nobis peccatoribus, nunc et in hora mortis nostrae.'

The next morning Archbishop Nestor, assisted by the Archimandrites Nicholas and Nathaniel and others, sang the Holy Orthodox Liturgy at the High Altar in the presence of the Bishop, the Prince Vladimir Galitzine acting as lector and administering the lavabo to His Grace.

The following year many pilgrims came to Walsingham's Holy House, and an increase in organised pilgrimages was evident. Then came the War, when it was forbidden from military reasons for people to come into this E. Anglian area ; but a few groups continued to visit the Shrine from within that pale. Evening services were transferred from S. Mary's to the Shrine, which could be darkened. During the year before the War over 31,000 pilgrims and visitors came to the Holy House.

On July 5th, 1937, the Jubilee of the setting up of the Shrine in S. Mary's Parish Church was observed. Pilgrimages were made on July 5–6th. The Church Union organised a day pilgrimage from London on July 9th: the Seven Years Association on the 11th to 13th: and on Saturday, July 12th the Church Union organised a second from the provinces.

S. JOSEPH AT ENTRANCE TO CHOIR



GUARDIANS' STALLS IN CHOIR

PILGRIMS AT THE HOLY WELL

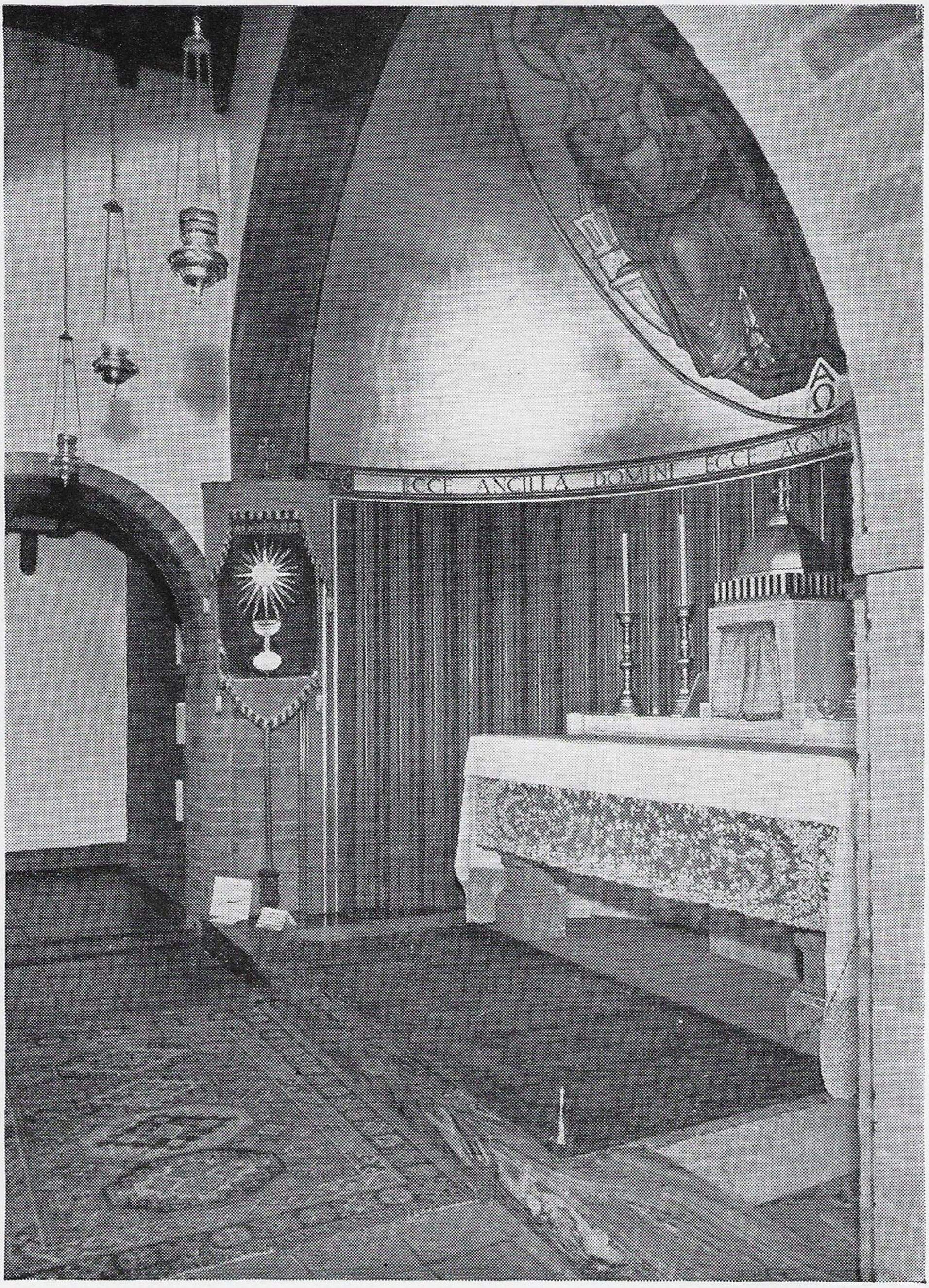
HOLY WELL WITH S. VINCENT'S FERETORY ABOVE

ALTAR OF SS. FRANCIS AND CLARE, CHURCH UNION CHAPEL. PICTURE BY SODOMA

ALTAR OF S. ANN, CHAPEL OF SOCIETY OF OUR LADY OF WALSINGHAM. COPY OF PICTURE BY QUENTIN MATSYS

S. JOSEPH'S CHAPEL

PART OF ANNUAL WHITSUN PILGRIMAGE



ALTAR OF THE CROWNING OF OUR LADY, CHAPEL OF THE CONFRATERNITY
OF THE BLESSED SACRAMENT

ALTAR OF S. COLUMBA AND ALL THE CELTIC SAINTS, CHAPEL OF THE GUILD OF THE SERVANTS OF THE SANCTUARY

CHAPTER 4

THE RESTORATION OF THE CULT of Our Lady of Walsingham began slowly in 1922. The daily Rosary, then started with the offering of requested intercessions, has continued ever since, first in S. Mary's and now in the Holy House. In the Church the image of Our Lady was set up on a pillar in the Guilds' Chapel, on the south side of the altar, where at that time the Blessed Sacrament was reserved. A little group of parishioners used to keep watch here daily, and also assembled for Evensong followed by devotions. A sung Mass was offered every Saturday in honour of the Blessed Virgin, often with only one server and a small congregation of singers.

It was during one of the very first pilgrimages that the Reverend Mother of the Community now at Laleham, hearing that the Parish Priest was anxiously wishing to have Sisters to help in Walsingham and with the pilgrims, generously offered to open a house in the village, and in a short time three Sisters arrived and started work from the vicarage cottage.

About this time, a house standing in large grounds, known as the Beeches, came into the market, and was bought by Sir William Milner to be used as a house for the Sisters and a hospice for pilgrims. After a while the Sisters moved in and began this good task as well as evangelical work in the village. The Shrine during these early years was still in the Parish Church.

At this time, in the early twenties, Miss Elsie Lloyd was the secretary. She is still remembered by a large number of the pilgrims of these days. The Pilgrimage Office was in the Vicarage, and a short visit once or twice a week was sufficient to deal with the comparatively small flow of letters and

enquiries. Later this work was taken over by Mr. Derrick Lingwood (now our indefatigable Bursar, Father Lingwood). While he was at Bradford serving his title Mr. Hirst, now a priest and Vicar of S. Mildred's, Canterbury, acted as secretary.

The Pilgrimage Office was moved down to S. Augustine's, and during the course of years it was transferred to various places each growing more commodious, until now (1953) it, together with the Administrator's and Bursar's offices, has been placed under one roof in the Common Place. It was in the very beginning of the restoration of the cult, while the Shrine was still in the Parish Church, that the Society of Our Lady of Walsingham was founded to keep together and unite in a simple rule those willing to help promote the devotion and the pilgrimages. The Society now numbers many hundred members, from all over the English-speaking world. There are groups of members forming Cells not only in England but also in America, Canada and South Africa.

From 1931 and following years, Miss Daisy Bremner made vestments and banners, while Miss Martin used to weave beautiful fabrics in a little hut in the garden; and the Misses Clint worked the wonderful embroideries and vestments still much admired.

In the twenties, before the Shrine was rebuilt, a notable gift in the form of an expository containing major relics of S. Vincent, the Deacon and Martyr, and other Saints was presented. The relics were subsequently separated, and resealed by Bishop O'Rorke, and a beautiful painted feretory was made to contain the relics of S. Vincent by Lilian and James Dagless who, in those days, were well-known as local craftsmen of no mean merit. This work of art was given in memory of Lincoln Brett by his mother.

It was during the building of the nave of the Pilgrimage Church that the Archbishop Seraphim came over from Paris and consecrated the site for the Orthodox Chapel, bringing a contingent of well-known Russian and other Orthodox with him.

It was during the year of the translation that the Parish Priest invited a small group to form a committee which later became the nucleus of the College of Guardians of the Holy

IN THE COLLEGE—THE ADMINISTRATOR'S HOUSE, BEFORE RESTORATION

THE SAME AFTER RESTORATION

ENID CHADWICK AT WORK IN PILGRIMAGE CHURCH

House. The late Lord Halifax, the Duke of Argyll, Sir Eric Maclagan, Bishop O'Rorke and others were among the foundation Fellows. On the eve of the translation, the nine bells now in the tower were baptised, and hung in a wooden frame. They were rung for many years every evening by our Beadle, Mr. William Frary, one of our greatest helpers through all these years, whose sudden death occurred while this book was in preparation. About this time the barn which had been used as a Friends' meeting house and later a Salvation Army Hall, was converted into the pilgrims' refectory.

A small shop for the sale of pious objects and souvenirs was opened in the Shrine gardens; this was under the charge of Miss Doyle Smithe, a devoted worker in support of the revival.

In 1939 it was decided to start a charitable organisation in connection with the Shrine, and about the same time Father Walke of S. Hilary in Cornwall, being distressed at the protestant aggressions there, asked the Guardians to take over his children's home and establish it in Walsingham. This year (1953) we are hoping to extend this establishment by opening a new house for the old boys, who are now at work and are asking for a hostel on the lines of S. Hilary where they can live until they found their own homes. Several of our older " children " are now married and have families of their own.

The Shrine Church stands in extensive grounds, in which were erected in 1931 brick and tile pent-houses containing the Stations of the Cross. A Calvary hill was raised, upon which are placed three empty crosses and the Stations connected with Golgotha, while at about the same distance from Calvary as in the Church of the Holy Sepulchre in Jerusalem, there has been built a full-sized reproduction of the Sepulchre of our Lord, consisting of an inner " Cave " and outer court, and arranged to represent the appearance of the tomb on Good Friday night. This forms the 14th Station. On another lawn in the same grounds is the altar pavilion, originally erected at Hickleton, Yorks., for the Anglo-Catholic Congress held there, and subsequently given by the late Lord Halifax to the Shrine. This pavilion is used at great pilgrimages and on other occasions such as Corpus Christi.

During the last War, the educational development of the Shrine's work commenced, and Quainton Hall School, Harrow came into the Educational Trust. The Sanctuary School grew out of the country branch of Quainton Hall, subsequently becoming independent. The boys of the Sanctuary School form a choir at the Shrine in term time, and also take a share with the boys of S. Hilary in the arduous duty of serving. A further development was started in 1953, when a preparatory school was founded and also a girls' school opened, known as S. Hugh's.

In 1945, a small College of priests and brothers living under a modified form of the rule of S. Augustine was established in buildings on the south side of the Pilgrimage Church. Their chief activity is to maintain the Choir Office and to minister to the pilgrims coming to the Shrine.

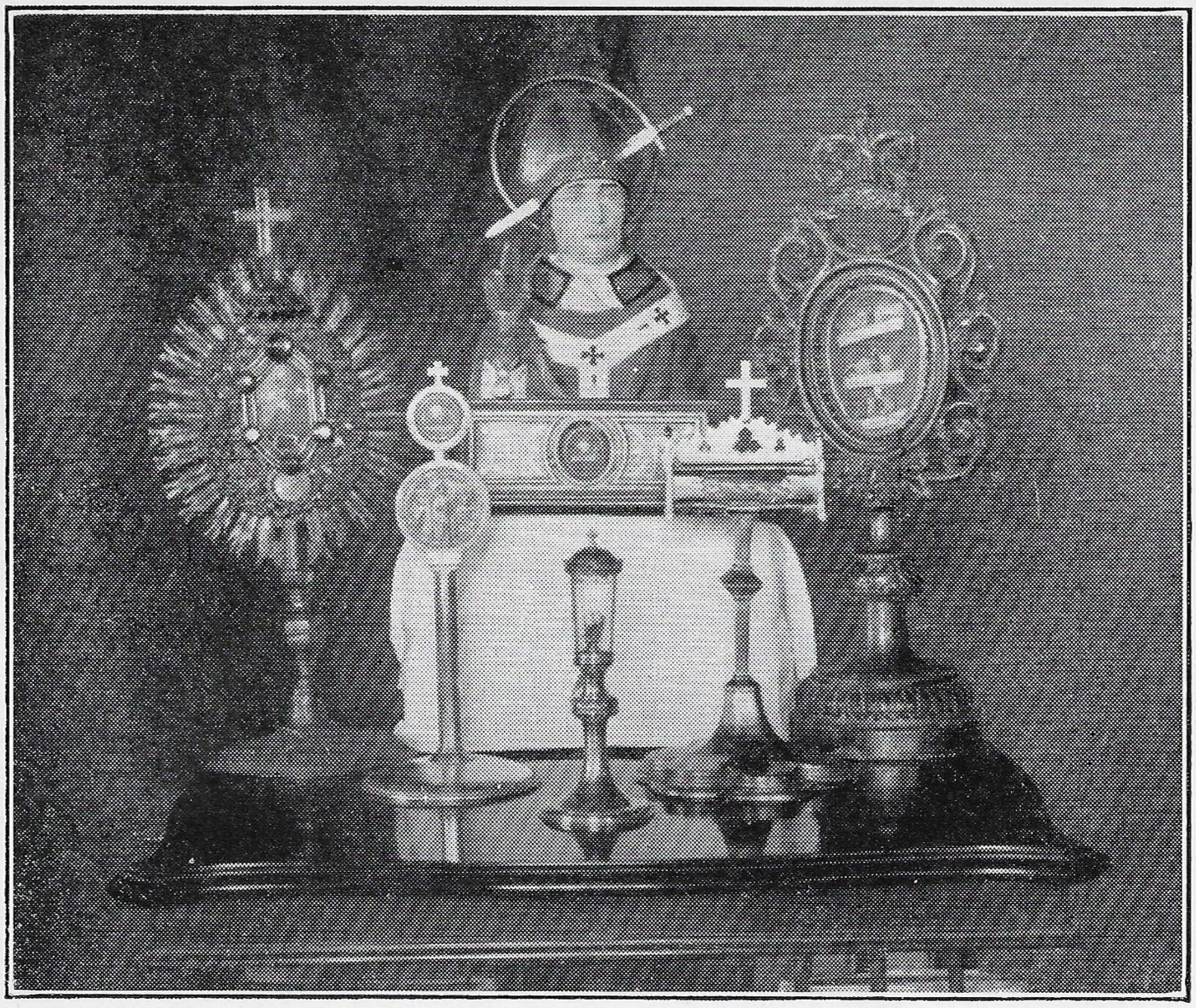
On the other side of the Church in the precincts is the Priory of S. Margaret, a Community of Sisters from S. Saviour's Priory, Haggerston, founded by Dr. Neale and Mother Kate, a house in the great Congregation of East Grinstead. These Sisters in Walsingham do much parish work, as well as look after the temporal needs and comforts of the pilgrims.

But to return to the Shrine itself, since the extension many gifts of note have been left by will or brought by pilgrims. Much work has been done by Enid Chadwick, who came to Walsingham to devote her artistic talent to the service of Our Lady and her Shrine. Her work is to be seen in the splendid reredos in the Chantry of Edward I, also her murals in the Chapel of SS. Hugh and Patrick, while the walls of the Chapel of the Resurrection, under the patronage of S. Joseph, and pictures of this Saint's life story are her work, as well as the screen behind the High Altar.

Among the gifts are a large number of relics of well-known Saints, including S. Thomas of Canterbury, S. Hugh of Lincoln, S. Peter the Apostle, S. Andrew, S. Vincent, S. Gregory the Great, S. Anthony of Padua, S. Augustine of Hippo, S. Benedict (the patriarch of western monks), as well as two relics of the Holy Cross.

The small shop in the grounds has now given place to more commodious quarters at the entrance to the Common Place,

PILGRIMS AT MASS



A COLLECTION OF RELIQUARIES

FERETORY OF S. THOMAS OF CANTERBURY, B.M.

almost on the site of the one-time gate into the Chapel yard. This is under the supervision of Mrs. Ferrier, who for many years has given her time to work for the Shrine.

The Hospice has been improved and enlarged and is still under the charge of the Sisters of S. Margaret who took over this department some years ago.

HEAD OF BEADLE'S STAFF AND GUARDIANS' CROSS

CHAPTER 5

SOME RECORDS OF OUR LADY'S FAVOURS

Cure of lameness

1926 Thanks from one prayed for at the Shrine who is now walking again.

Cure of lupus

J. D. interceded for at the Shrine returns thanks for the cure of lupus.

Cure of a foot

"Since I came and bathed my foot at our Lady's Well on the August pilgrimage it has been better than ever I expected. The doctor said it never would improve, but it has."

Cure of an ulcer

One returns thanks to O.L.W. for the cure of an internal ulcer after drinking water from the Holy Well.

Conversion

Thanks that a mother has been converted to the Faith after a visit to the Holy House.

Cure of a throat

A priest returns thanks for recovery from serious throat trouble.

Cure of a finger

1935. "Ten months ago the third finger on my right hand was quite suddenly drawn on to the palm, and as it was impossible to raise or move it I went to a surgeon, who said there was little hope of it being cured, but he sent me to have it x-rayed. This showed a contraction of the muscles. My finger was then put into a splint for some weeks, but on taking it out it was found to be in the same condition. I then showed it to another doctor, who said nothing could be done for it. I left it alone for several weeks. In December last, I thought I would go to Our Lady's Shrine and have my finger bathed at the Holy Well. This was done one evening, and before I left the Shrine I found my finger *quite cured* and was able to move it about in the ordinary way." E.M.S.L.

CHALICES. AT BACK: 17TH AND 18TH CENTURY. IN FRONT: 15TH CENTURY SIENESE

PART OF A PILGRIMAGE PROCESSION

Saved from the sea

From a pilgrim. " We were torpedoed in the S. Atlantic. I spent, with fifty-five others, a fortnight in an open boat before being rescued by a cargo boat.

I said to our navigating officer, a devout Roman Catholic: ' We are wrapt all around in the blue robe of Mary.' One night the weather was very bad, high seas breaking into the boat and a strong wind continually changing. The sky was black with clouds; I was very near to the officer who was steering. He said to me: ' If only I could get a star to check the course and steer by !' (our boat's compass had been shattered by the explosion). I said: ' Let's ask Our Lady,' and we prayed. Almost immediately there came a rift in the clouds and a brilliant star shone down on us and continued till dawn. The next day I said to the officer: ' Do you know of the Shrine at Walsingham ?' ' You mean the English Lourdes ?' I replied: ' You call it that, I think. Well, I made a vow last night to go there on pilgrimage when we get back to England.' ' I was thinking something of the same sort myself,' he replied. So we made a compact that when I went to our Shrine I would also go to the Slipper Chapel and light a candle for him there, as he might not be able to get there himself, as he was liable to be sent back to sea any moment after landing. A few mornings after, when we were getting too exhausted to row or handle the sail, we saw a ship coming directly towards us, just in time ! The Captain of the ship told us that he had been given his course from England to Cape Town before he left, but that the night before he had had a radio from the Admiralty telling him to alter his course several points. That alteration brought him straight to our little boat lying helplessly in the waste of waters. No reason was given—just the order; no-one knew we were there, except God and Our Lady.

And now I have performed my vow."

Restoration of sight

1943. "About two months ago one of the members of my Guild of Our Lady (the one which is affiliated to Walsingham) collapsed with a clot somewhere in the head and was very seriously ill. Her eyes went wrong and her vision has been double, so that she could only see properly by shutting one eye. I promised I would pray for her at Walsingham the other day. Since I came home I have had this letter in her own writing. ' Thank you for so kindly remembering me at Walsingham. The result was that my eyes

A PILGRIMAGE PROCESSION

following illustration : PART OF A SMALL PILGRIMAGE PROCESSION IN THE GROUNDS

quite suddenly one morning became normal and I lost the double vision. I can see quite well now and have been able to do some embroidery by the doctor's permission."

Cure of an unknown illness

1944. " With the hope that my experience will be of help to others, will you be good enough to place on record the help that I have received from Our Lady of Walsingham towards my recovery from an illness for which there is no known specific cure ?"

I underwent an operation for the removal of a gastric ulcer which had broken in my stomach. . . . Twenty days after leaving hospital I was rushed back with a perforated appendix, and although an operation was performed without delay, peritonitis set in. . . . Later I returned to business feeling quite well, but within three weeks I was re-admitted into hospital with an abcess in my back. . . .

The abscess was opened and a pathological examination of the pus revealed the presence of actinomyces at the seat of the abscess. I soon learnt . . . that I was in for a long and unpleasant fight. My wife wrote you, and in return received water from the Well and the assurance that prayers would be said for me at the Shrine. I sipped the water daily.

I was given five M & B 693 tablets daily for thirty days, and at the same time I was given potassium iodide, commencing with 15 grains daily and increasing daily by 15 grains up to 360 grains daily, when iodisation set in and the treatment was discontinued. The complaint continued to persist, and I was then given treatment by X-rays. . . . After twenty-three doses my body would take no more. . . . I was discharged from hospital under the heading " complaint relieved."

For a further seven months I continued to have large abscesses and an open sinus several inches deep. . . . The local Queen's Nurse came to dress my back daily. The night before my back healed up the nurse had placed, as usual, several inches of cotton gauze in the sinus; when she came in the next evening the cotton gauze lay in the bandage and the sinus was healed.

In spite of the fact that it was just the thing I had wanted for so many months, I was filled with fear and hastened to my doctor. . . . He sent me along to the hospital, when it was confirmed that I was quite fit.

I don't presume to know whether my cure will be regarded as a miracle, but what I do know is that the water from the Well and

the knowledge that prayers were being offered up on my behalf at the Shrine gave me a "peace of mind" that amazed many, including myself.

Yours sincerely in O.L., R.C.J."

Cure of cancer

1945. Extract from a letter from a lady suffering from cancer in the throat, to a friend.

"On the way down from Johannesburg when I had been to see the specialist, Walter suddenly made me repeat something I had said, and my voice quite suddenly became stronger and clearer instead of the throaty whisper it has been all these months. I had had nothing done in Johannesburg, only examinations and tiresome warnings. When I got home I found your letter telling me about your . . . sending my name to Walsingham. So you see, I was cured without knowing anything about it . . . I am quite certain that it is your prayers and the prayers offered at the Shrine which have done this thing for me, and I can't tell you how grateful I am and always shall be that this terrible [malady] has been removed. . ."

C.S.

Escape from Japanese

The writer was serving as a Navigator and engaged in an operation over Japanese-occupied Burma, and crashed in the jungle. His pilot was killed, but the writer escaped with burns on his face, hands and arms. He was interned. He writes:

"Shortly after being taken prisoner I began a daily intercession to O.L.W. For the first two days after the crash my burns received no attention at all; as a result two fingers of the left hand became infected with maggots. . . . The general treatment of the prisoners at the hands of the Japanese was very bad. . . . We were kept locked up in small cells; the food was poor. . . . Living conditions were appalling. . . . Many prisoners died through disease and malnutrition. For nine months I myself lost two-thirds of my original weight and was left very weak. . . . Our final fate at the hands of the Japanese was a matter of speculation. During all this time I continued my daily intercession to O.L.W.

On 25th April, 1945, owing to the rapid advance of the British forces the Japanese selected some 400 of the fittest of the 570 odd British and American prisoners in the jail and endeavoured to evacuate them. The remaining 170 including myself, regarded as unfit to march, were left behind in Rangoon with a guard of Japanese soldiers. Meanwhile the general withdrawal of Japanese forces in the area had begun.

following illustrations : *page 70* STATIONS OF THE CROSS: ON CALVARY
page 71 STATIONS OF THE CROSS

On 26th April, 1945, I began a Novena of Prayer to Our Lady of Walsingham for the safety of both those prisoners who had been evacuated and those remaining in Rangoon.

On 29th April, the 4th day of the Novena, all Japanese forces, including the prison guards, withdrew from Rangoon, leaving behind the 170 prisoners completely unharmed. On 3rd May, British forces occupied Rangoon and our safety was assured. On 4th May, the last day of the Novena, we were embarked on a hospital ship bound for India. I was able on Sunday, 6th May, for the first time in over nine months, to attend Mass on the ship and offer thanks for deliverance.

We learnt later that the Japs had failed to evacuate the 400 prisoners whom they had marched away, and that they too had been liberated by British forces.

Ave Maria gratia plena."

Cure of one lame

1947. "As Father Hawker has told you, after Mass I was sprinkled with the Holy Water from Walsingham.

I felt nothing at first but an overpowering weakness, with no difference to my lameness. This continued until Friday, when during the afternoon I lay down and fell asleep. I woke feeling wonderfully happy and found my leg was much better. I am now able to walk, for the first time for almost four years, without the aid of a stick." F.F.G.

Cure of ear trouble

" Before I came to Walsingham on the pilgrimage . . . I was attending the hospital every single day because I had ear trouble (query mastoids), and I ought not to have come to Walsingham because I should have gone to the hospital as usual, but I had a feeling that I could not miss coming to Walsingham, so I came. I know that my ear was discharging badly when I went to the Well and had my ears bathed. But on the way home on taking the cotton wool out of my ears I found that they had stopped discharging and thanks to our Lady have not had any more trouble since. . . ." C.D.

Cure of deafness

1949. " It is with great joy and thankfulness that I write to tell you my dear mother, who is 89 today, has been healed of her deafness. . . ."

A conversion

" I am happy to say my leg still remains healed, and my husband intends to be confirmed next year." Mrs. O.P.

A child's cure

1947. " She was born on the 11th October last year. . . . Since the age of four months she had never seemed to have a good appetite, and gradually got worse and worse so that by the age of eight months it was only with great difficulty she would take more than a few spoonfuls of her feeds. For nearly two more months we persevered with her, with every meal a distressing struggle, and nearly always followed by vomitting.

We had consulted the doctor constantly, and in the end he said she should go into a hospital, as she showed no sign of improvement and was getting very wasted. (I should like to make it clear that he had ascertained there was nothing physically wrong that could be put right by treatment or operation; it was merely a complete absence of any desire for any food of any kind).

When the question of her being sent to hospital arose, my husband decided we should pray to Our Lady of Walsingham, as he had once visited her Shrine before the late war; this seemed to stop her getting worse for the time being, but there was no real improvement and so we decided to try and visit Walsingham before she went into hospital.

We drove up to Walsingham on the 17th August and returned the next day after prayer in Our Lady's Shrine. There had been no change in Corinne's condition in the two days we had been away, so we gave her a spoonful of water from the Holy Well, which we had brought back.

This was at 10 p.m., and there was a marked change for the better next morning. She took at least 5 ozs. of milk very readily (instead of only about 1 oz. as she had taken all along), and by the end of a week she was taking 8 ozs. at a time, and all her proper solid food. She has gone ahead ever since, and is a different child now." E.A.

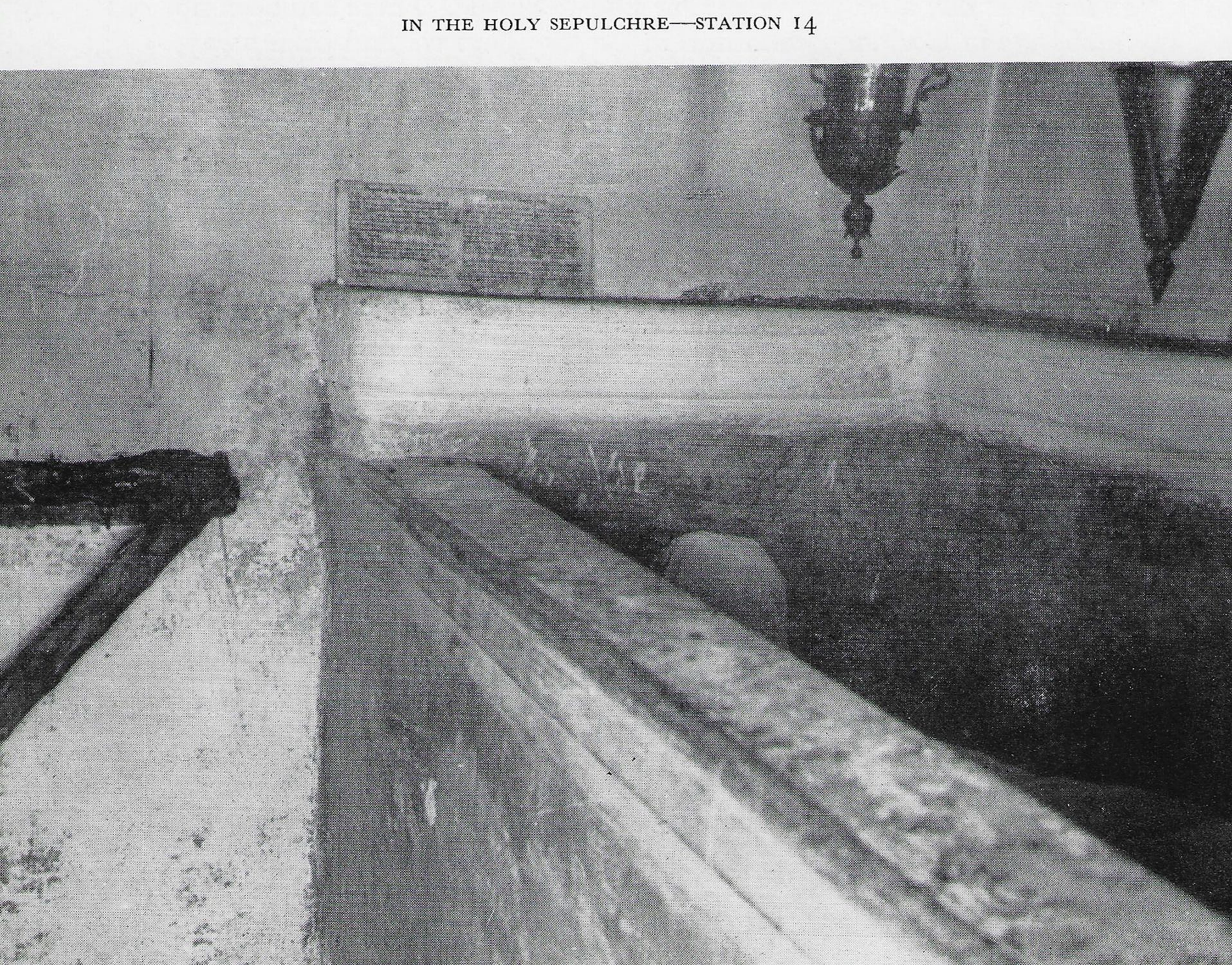
An arthritis case

1947. " You were kind enough to write and ask me as to the progress of our Mr. B. who received so much help from his visit to the Shrine last summer. I am thankful to say his health is remarkably good, and that the arthritis in the feet and legs amazingly better. After many years he knelt for the first time without pain at Walsingham, and has been able to kneel ever since. . . ." W.F.P.E.

A cure

1950. " I am sorry not to have answered your letter before, but have been trying to get a report from the hospital on my son John's recent illness. His dad asked at the hospital, and they said a report

IN THE HOLY SEPULCHRE—STATION 14



VIEW ACROSS THE CHOIR INTO THE CHAPEL OF SS. HUGH AND PATRICK

had been sent through to our own doctor. I took John to see him before he knew he had come home again, and he couldn't believe at first it was him, then he said: 'The age of God's miracles has not passed.' I said to him: 'Do you believe in such things as that?', and he said: 'I do.' Then I told him all about the Shrine of Our Lady of Walsingham, about the prayers and about the Holy Water and how we gave it to John unknown to them at the hospital, and how he spoke the first time for six weeks, after he had taken some of the Water.

I asked him about the report, and he told me what to write.

They had written that John had had an encephalitis of unknown origin, but what had cured him and how he had been cured they didn't know, and could give no account for it.

You know John went to hospital on 2nd May, and from then till 26th October he never knew who we were. Imagine what we felt like when we went to visit him, and they pushed him through the door to us, and we knew then that Our Lord Jesus Christ had answered the prayers of Our Blessed Lady.

We shall visit the Shrine as soon as the nights get a bit lighter. John is going to start back to school on Tuesday, so you see how quickly he has recovered." Mr. and Mrs. A.T.B., Sandbach, Cheshire.

Cure of skin trouble

1950. Brighton, Sussex. "I am sorry I omitted my full name when sending a thankoffering for cure of an acute skin rash and irritation, but I was so amazed (I knew I shouldn't be) I just dashed a note off straight away! These are all the particulars I can give; the rash was caused by an accident, a fall in the street and a slight injury to middle of my spine. I have no doctor's certificate to offer as I was not seen by a doctor at all. Of course the rash would have gone sooner or later, but after bathing with water from the Holy Well it just disappeared over-night and has not appeared since." E.M.W.

Cure of a leg

1949. "About four years ago, I was working at the kitchen sink when the sliding door of a low cupboard was pushed back very violently and caught my left knee sharply. A short time afterwards this occurred again and yet again, but I did nothing about it.

Consequently, I experienced a permanent pain at the side of the knee, which was aggravated when, a year later, my left foot was fractured as the result of a street accident. About two years ago I

consulted a doctor, who diagnosed the knee as the seat of arthritis about which nothing could be done. I suffered a fair amount of pain.

On 1st December, 1948, I underwent an internal operation, during the course of which my leg was again injured.

As I have a permanently lame right leg this further injury caused me a little consternation, for the pain was excruciating whenever I knelt or walked.

I was still very much incapacitated at Christmas, and friends anticipating a visit to Walsingham invited me to join them. With great gladness I accepted, and came here on the feast of S. John the Evangelist, and I recognized that this visit would be one of deep spiritual significance. Yesterday I was 'sprinkled' at the Holy Well and during this 'rite' I prayed for the healing and cleansing of my soul, for I had accepted the pains of the body in a spirit of reparation.

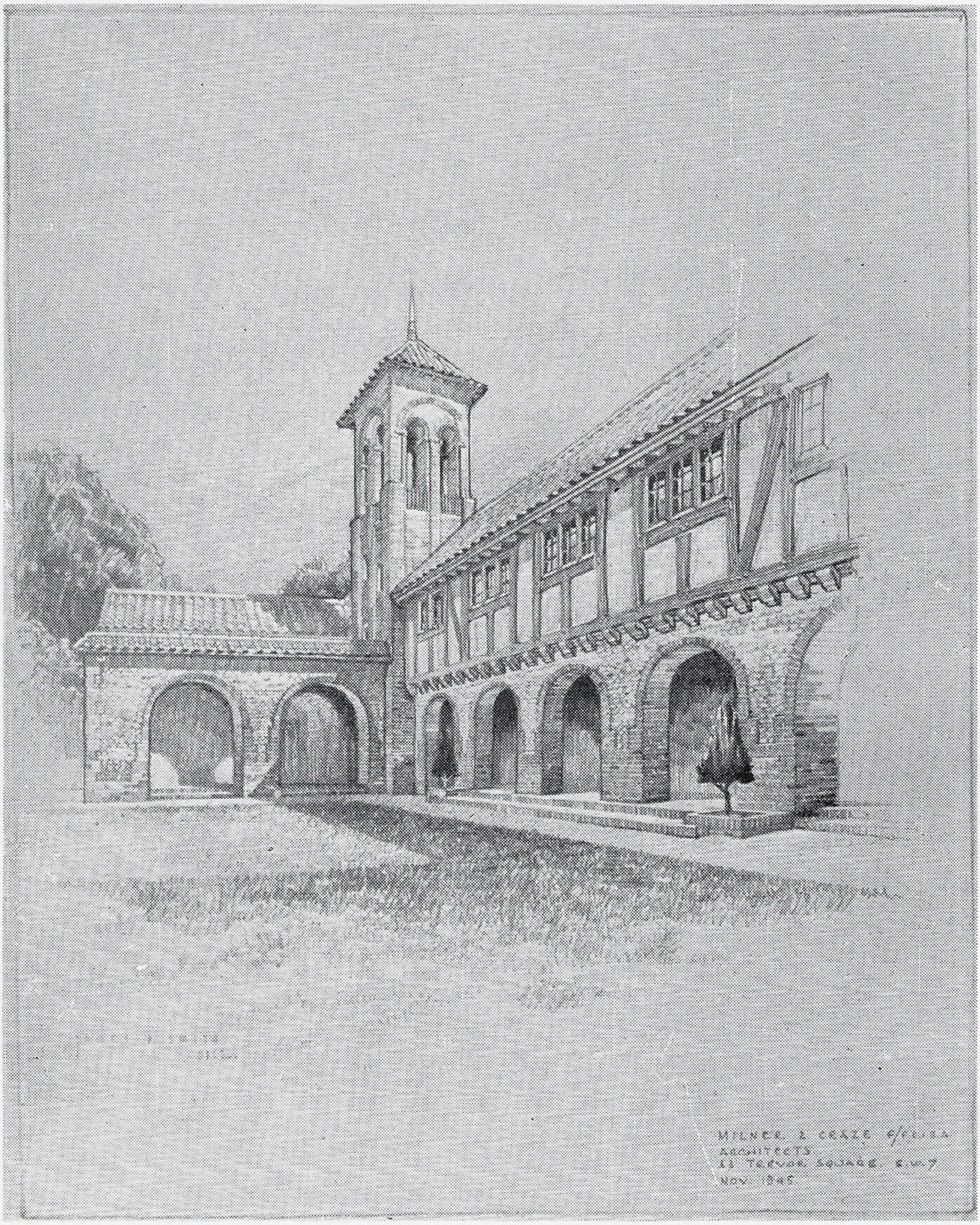
This morning I made a joyous Communion, and was able to return from the altar unassisted. This should have prepared me for subsequent events.

After hearing the Chapter Mass and saying the Office of Sext I went into the Holy House. Owing to my infirmity I stood against the wall for support, and when I had greeted Our Lady, I asked for her help in my daily life. . . . I then gazed and gazed on her, and we smiled as only friends know how. After a time she appeared to vanish and her place was taken by our dear Lord in His agony on the Cross.

Whilst I was wrapt in adoration and wondering whether He was calling me to share in His suffering, Our Lady appeared in her place again and seemed to move her head. 'Kneel down', she said, but I said I could not do that (because I knew from past experience that I could not get up again unassisted). Then she said encouragingly: 'Oh yes, you *can* kneel', and I did. My stiff leg became supple and I can now kneel, genuflect and walk downstairs, straight instead of sideways. Apart from this, I am restored to health generally, and feel strong." M.R.S.

A wounded leg

1949. " I am so happy to tell you that since I wrote first to you seven weeks ago, the wound on my leg has almost healed; The doctor at the hospital this morning said it was miraculous. I saw him eight weeks ago and he was making arrangements for me to go into hospital and receive some sort of treatment; now it will not be necessary. . . ." I.O.P., Slough, Bucks.



PROPOSED SOUTH WALK OF COLLEGE QUAD AND BELFRY OVER

PROPOSED NORTH WALK OF CLOISTERS WITH MEMORIAL CHAPEL

Cure of skin infection

1949. " I must apologise for not having written before to acknowledge receipt of the Holy Water for which I telephoned about a month ago. . . . In this case, the Holy Water was applied with invocation of Our Lady of Walsingham, and a very persistent skin infection, which by its persistence threatened to have more serious results, dried up in about two days. Thanks be to Our Lady." C.D.L.

Cure of bronchitis

1949. " I have indeed been blessed, and my recovery is remarkable. When your letter arrived I was in bed ill with acute bronchitis. My doctor called in a specialist, and he advised my removal to hospital, as he was afraid of bronchial pneumonia. My temperature was nearly 104. I used the Holy Water and prayed that I might be cured.

My prayers have been answered. I have not been so well for years. My chest condition has completely cleared and my breathing is normal. I am writing this letter to you sitting in the garden. . . . My two doctors are amazed at my recovery, and they fully believe that my prayers have been answered." G.F., London.

Relief from arthritis

1946. " My husband has been suffering from arthritis for about sixteen years, and for the last eight years has been so badly crippled in his feet that he has only been able to shuffle along in sandals from which most of the straps were cut. His hands are similarly crippled and badly twisted.

He came on pilgrimage to the Holy House in July 1946, and we arrived after twelve hours on the journey with my husband hardly able to move and his feet bulging through the sandals. We were received . . . . and on our arrival prayers and Litany of Our Lady said, and then to the Holy House. My husband, by then bathed in perspiration, was able to kneel and get up with help. . . .

The next day . . . at 2.30 he took off his sandals and socks, and although he had not put his bare foot on the ground for years he walked down the steps with the help of a server. . . . He was sprinkled, . . . with prayers . . . that he might walk. The very next morning he walked fairly easily nearly into Great Walsingham. The day following we returned to Wolverhampton.

By Thursday his limbs were more free, and he was seen by my mother to raise his foot to the level of a table. When asked later if he did so he said ' I don't know ! I couldn't have !' then ' I DID and I'll do it again.' He did. On Saturday evening . . . he

showed Father W.E. how he could get into a crouching position, raise his foot, etc. In going into church he was able to genuflect properly, whereas before his knees would not make that complete movement. . . ."

October 1947. " It is now more than a year since our first pilgrimage. My husband still continues to walk and had not lost a day from work until last week when he went down with pneumonia. Prayers were asked, and his sick Communion brought. He was sprinkled with water from the Holy Well. The doctor said he could *not* think of going to Walsingham in a fortnight's time as planned, but thanks to Our Lady's prayers he got out of bed on Friday, and after a car-lift into Birmingham made the journey by train, and was in the Holy House to give thanks just twelve days after the doctor had certified pneumonia. . . . After a fortnight, with a further sprinkling, he has now returned to work as usual.
1948. My husband still continues to walk, and has lost no time from work through the arthritis of feet, for which Our Lady's prayers were sought." I.B., W.C.J.B.

Passing of a gallstone

1949. " Since receiving and taking the water I have received blessings and healing, because I have since passed a gallstone which had lodged for over one year . . . I have seen no more blood since. . . ." M.H., Bilston, Staffs.

Cure of headaches

1949. " I should like to add this statement, that after my friend had taken the water a few drops remained in the bottle. Having been a sufferer from vile and distressing headaches, I applied some to my forehead; believe it or not, I have not been troubled with them since. Although it is only a week ago I feel certain that I am cured, as I was continually having them during hot days. I was sceptical about God and His universal power, but this recent tonic has certainly convinced me that He works miracles in these bewildering times. If that is the case, why should I be cured and not the 'faithful ones?' It certainly makes one think." Mr. J. C., Jersey C.I.

Cure of arthritis

" On 4th July I paid a pilgrimage visit to the Shrine of Our Lady as I was suffering from arthritis which had settled in my right hand and arm. Previous to then, I could not close my hand or move my wrist nor straighten my arm. Within half-an-hour of leaving the Shrine I *could* do all these things. It is still painful, but day by day

following illustration : LOOKING INTO A PILGRIM SHOP WINDOW

the pain is getting less. Until now I am writing this letter to you with it; it is lovely to be able to do things for oneself again. I try every night at 6 o'clock to join you spiritually in prayer." E.D., Coventry.

From a TB sufferer

1950. " I thought that you would be interested to know that last July my wife and I went on a week's pilgrimage to Walsingham.

I have been suffering from TB for years and have been totally unfit for work. Now after six years of idleness, but thanks to the benefit I received from that week's pilgrimage, I am now ready for light employment." S.E., Exeter.

Cure of nervous disorder

" . . . She was confined to bed for six months, and only able to stand by her bed with support. Specialist reported she would not walk again.

A neighbour went to live in Norwich, and visiting the Shrine she sent her a bottle of water from the Holy Well. *After the first drink* she was able to walk downstairs with the aid of the hand-rail. She continued to improve, and went on drinking the water and applying it to her spine for three weeks.

The doctor now stated that she will make a 100% recovery. She has received no medical treatment during the last three months. She visited the Shrine personally to say thank you on 26 July, 1949." Communicated Mrs. L., Wolverhampton.

Cure of one bedridden

1947. "A member of our Cell was bedridden for two years and was told by the doctors that she would never walk again. Each time we had a Spiritual Pilgrimage to Our Lady of Walsingham she made her confession and Communion and was sprinkled with water from the Holy Well. Now she is walking again, her crippled feet have straightened out, and she is once more able to go to her beloved S. Andrew's church. Even the unbelievers say it is a miracle, and she never ceases to testify that it *is* due to Our Lady of Walsingham that she has been restored to health in such a marvellous way." M.S., Carshalton.

The cure of A.L.

"A.L. of . . . Stoke-on-Trent, a clerk at the Iron Works, unmarried, aged 27, brought up as a Methodist but lapsed at 16 and hardly ever attended a place of worship. In 1947 he was witness to a motor accident. For some time he had been very much strained from overwork, and the result of the two factors was a serious

ORTHODOX BISHOP AND OTHERS ON PILGRIMAGE

ICON OF OUR LADY OF THE GATES

nervous breakdown. He was regularly treated by the doctor for about three months, but without avail. After that time the doctor told him not to come again, saying he wasn't cured, that there was nothing that could be done about his case. He managed somehow to go on with his work but his health deteriorated and in addition to the mental depression there were physical symptoms of his breakdown—itches, rashes, rheumatic pains in his joints, palpitations in his heart, and appalling headaches.

This carried on for 18 months longer, when quite by chance he saw an article in *The People* on Walsingham and the cures worked by Our Lady's intercession there. He decided to give it a try, although he knew nothing about the Catholic Faith. He waited until his holidays, and then went by train, but got out at Fakenham and had to walk to Walsingham, arriving very tired at the Slipper Chapel where (on telling the priest-in-charge that he was a protestant) he was directed to the Anglican Shrine. He arrived practically prostrate during a service, and was flabbergasted by all he saw and heard. A kindly neighbour in the church, Mrs.——, seeing the shocking state he was in, asked him if he had made any arrangements for the night. After the service he accompanied her to the Hospice, and in the road he met Miss C. who offered to put him up at her guest-house, and made arrangements for him to meet the chaplain that evening.

The next morning he heard Mass for the first time in his life; . . . Later he joined in the procession of pilgrims to the Holy Well. He felt nothing unusual as he drank the water, but later in that evening he suddenly realised that he felt more like his old self of two years ago. The headache seemed as if it was being pulled off, and the other symptoms were disappearing. . . . After Mass next morning he returned home, feeling much better mentally; the physical accompaniments of his breakdown had all disappeared. On his return he was contacted by the priests of . . . (to whom the chaplain had written), and was instructed for the Sacraments. In March 1950, he was confirmed, and later joined the C.B.S. and started serving at Mass, etc." G.M., Longton.

Cure of a miner

1950. " Writing this letter gives me one of many pleasures I have had in letting you know what a different life I have had since I visited the Shrine. I have been a miner all my working life, which means 43 years in the mine. In 1948 Father . . . asked my wife if she would like to go with them to the Shrine. This is what my wife

said. ' I go out on Whit Monday with my husband, and he does not believe in it.' He said: ' Bring him.' and I came too.

When we got there the Shrine was so full that I went to Low Mass in the garden. What happened to me is hard to describe; I became a new man. That very day I made up my mind to be confirmed, and I was.

In October 1948, when I was working in the mine I got a very bad accident to my spine, and I had no use in the lower part of my body, and the doctor at hospital said I should have a chair driven by power. My wife and I know that it is with coming to the Shrine of Our Lady and praying that I am able to do light work at the mine again." R.M., Hucknall.

Cure of cardiac asthma

1953. Norwich. " It is just a year tomorrow since I came over to Walsingham and brought my troubles—that of Cardiac Asthma being one—to Our Lady at the Shrine.

I came with the St. George's Tombland pilgrimage, and I feel sure their prayers, with mine coupled to them, were definitely answered for I have had no return of asthma from that day to this. I am indeed thankful and very mindful of it.

I came again at Corpus Christi and stayed at the Hospice a week, when I was able to return special thanks at the Rosary. . . ." T.B.

Tuberculous lungs

A woman came with ulcerated tuberculous lungs, having been given only a fortnight to live. After sprinkling, she went home, and after six weeks, so far from dying, had put on two pounds weight, and had made an amazing recovery. Her own doctor sent her back to make her thanksgiving, for, as he said, nothing in her cure was due to him, or to the hospital. When her husband met the priest who sprinkled her, he could not speak for tears.

Skin disease

Another case was that of a person who had an infectious skin disease that had made no response to any treatment for two years. Three weeks after sprinkling it had gone completely. But such cases are the exception.

Nervous case

Many mental and nervous troubles are due to worry, often over sin. One young man had run away from a road accident which he had witnessed, and knew that he had thereby done wrong. Worry over his guilt brought on a nervous breakdown, and for

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PART OF ANNUAL WHITSUN PROCESSION

two years he had been more or less off all work. He came to Walsingham, and when he learned that God forgives even if we find it difficult to forgive ourselves, he made a life confession, and after Absolution went away, well on the road to recovery, and has returned to the Church of his baptism, after a long lapse into Methodism. A year ago, I had a letter from him, giving the glad tidings that his cure has been complete now for some years, and that he is a regular server at the altar, and very happy.

A wonderful cure at the Holy House in Walsingham

I owe profound thanks to God and Our Blessed Lady for instant cure after a time of long suffering.

One of the last flying bombs caused three months inability to work through damage to the eyes. For six years I suffered chronic pain in my ear and head, at times so unbearable that even during the night I had often to go out as I could not stay in the house. It is an evidence that the pain was not merely a disorder of the nerves that I had a chronic swelling behind one ear which was normally soft but became hard when the pain came on. Off and on I attended the Middlesex and St. Thomas' Hospitals, but got no better with the treatments. Then to make matters worse, at the end of 1951 I had two very bad falls which brought on acute sciatica caused through what the doctor at St. Mary's Hospital, Paddington, said was a slipped disc. I was sent to bed and stayed there for four weeks in terrible pain. After I got about it was difficult to walk and to go up and down stairs caused great pain. I began to limp badly. I attended St. Mary's Hospital again for some time for treatment, but in spite of all this there was no improvement, and I only got relief by constantly taking tablets which were prescribed, and others.

While confined in bed I had a longing to go to the Holy Sepulchre at Walsingham to which I had a great attraction. However, nothing came of this; but as Whitsun approached I again had the longing. My friends kept on telling me it was foolish of me in my state to think of going such a long journey in a day.

Late on Whitsunday afternoon I felt compelled and made up my mind all of a sudden to go, and got into touch with Fathers —.

Well, in the morning I got up and as usual had to take two tablets. Then I went to Mass at St. Mary's and by the time we reached St. Phillip's I was feeling ill and in great pain; I began to wish that I had not started, in fact, said so to the friend whom I was with. I had to take more tablets, and as we neared Walsingham the pain got worse. During the Mass I had to go out. I joined my

NAVE OF PILGRIMAGE CHURCH

friends for lunch feeling really ill. After lunch I left them all and went towards the Holy House where I met Father Hope Patten, who asked how I was. I said, " Rotten, Father I had a terrible journey and am just waiting for Father Fynes-Clinton to come so that we may go to the Sepulchre." Just as he left me I saw Father Fynes and rather impatiently said, " Oh, are you coming Father ?" He knew what I meant and we went over and entered.

Never shall I forget the wonderful calm and peace that came to me there as we knelt, it seemed that some presence surrounded us. . . . As I looked at the wonderful Figure of Our Lord lying there I felt " If only I could stay ! "

Father asked me if I would go to the Shrine with him and ask Our Lady's prayers. Very reluctantly I said " Yes " (somehow it has never meant anything to me). When there, Father again prayed and blessed me. After that we parted to get ready for the procession. I joined in, but as we left the Church the pain in my head and side returned with double force, so much so that I had to fall out and go to the First Aid Post to get water to take tablets. To my horror I found that I had only two left. I took one to save one for the journey back, and went into the Church to wait for them to return.

During Benediction I again felt that wonderful peace and calm as I did in the Sepulchre, together with a curious " fluttering " inside: I thought to myself " Now what is the matter ? Whatever is wrong with me ? " This went on and on, and as I went to join my friends for tea one of the St. Magnus' girls ran to tell me that Father Fynes wanted me. I went to him and found that he wanted to take me to the Holy Well. I did not want to go and told him so ! When we got there everything seemed against us. First the key was not in its place, then the person whom Father sent to get it brought the wrong one. I said, " Oh don't bother," but he said " Hang on." At last the right key came and we went down with a few others. At once I felt the same peace, and that someone who understood me was there with us. As he poured the Water over my hands the fluttering started but it didn't worry me as before. I shall never forget that experience. I had to tear myself away as I dreaded to leave because of the peace.

The journey home was a very cheerful one, everyone remarked how jolly I was and how happy I seemed to be. I went to bed without tablets; slept all night—the first time for months; woke up refreshed and without any pain. I jumped out of bed and went to make some tea, and just as I was about to drink it the words Walsingham Water flashed through my head. I then rushed to get

the small bottle which I had brought home, poured it out and drank it. And it was then that it dawned on me the wonderful thing that had happened. I was cured ! Yet I still doubted it and thought " wait until I begin to walk about." But to my great surprise I made my bed for the first time for months without going on my knees. I could walk without the limp. I ran down the stairs and up again. It was wonderful !

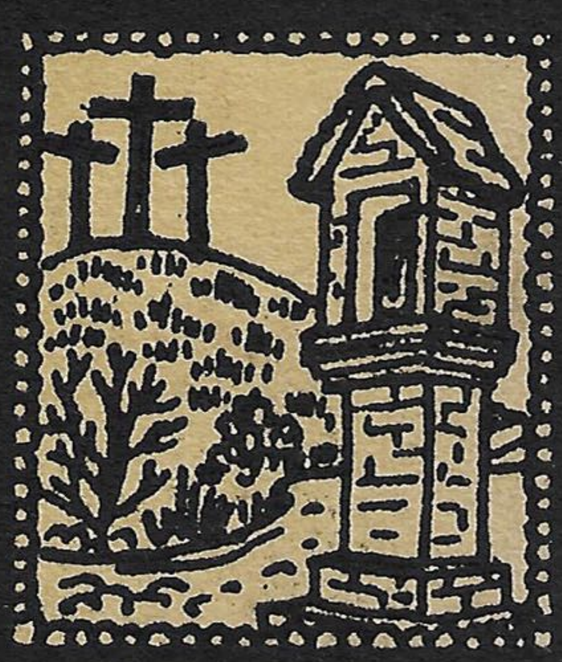
A friend rang me up to ask me to go with him to the Zoo with a small child, and when I answered him, he asked me what was the matter. I said, " why ? " He said " You sound so happy, what has happened ?" All I could say was " I am happy; I went to Walsingham yesterday and since then I have had no pain."

Before I went out I just had to ring up Fathers — and tell them the marvellous news.

I spent a long day at the Zoo and returned home without having had any pain all day. The next day some of those with whom I work remarked on how well and happy I looked, and they noticed how I ran down the stairs instead of limping down. Several with whom I travelled daily to work remarked on how the limp had gone.

Writing this in August, 1953, I have been ever entirely free from the pain in my ear and head, and from sciatica.

M.J.M.

MARY'S SHRINE

OF THE HOLY HOUSE WALSINGHAM